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NIRVANA

*"TO hear in old words, breathing balm,
The secret of the Wordless Calm,
The equipoise of chastened will,
The Master's comfort, 'Peace, be still !'*

*To search tear-bordered lids between
Until each wandering soul, serene,
Finds in Nirvana of the blest
A mother's arms, a lover's breast.*

*O Unseen Presence ! Constant Power !
That comprehends our little hour :
Because Thou art, though unconfessed,
When Nature faints, we feel Thee —Rest !*

*Thy Light, which is not Sun or Star,
But clear as heavenly haloes are,
Illumes the path our feet must tread,
Thy pity folds us, quick and dead.*

*So, cradled in immensity,
Troubled or still my couch may be,
What time in tranced dusk I wait
The turning of the Key of Fate !*

— EDWIN ARNOLD
in Seas and Lands

LIFE

*As we pass through this Vale of Tears,
Those we love leave us one by one,
And sorrows come fast with the fleeting years :
We must face them all alone.*

*As we pass through this Vale of Tears
Serene confidence have we none ;
We are filled with tremulous hopes and fears
For things done, and left undone.*

*As we pass through this Vale of Tears
For past errors we must atone,
But each sad experience more endears
The Lord of the Lotus Throne.*

*As we pass through this Vale of Tears
Thoughts of Him are a benison ;
Most lovely the Light that He found appears,
The purest that ever shone !*

*He has passed from the Vale of Tears
But His words and His deeds live on
To guide all who live through the weary years
To the Peace whence He has gone.*

GERALDINE E. LYSTER



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No. I

VESAK 1937

THE festival we are celebrating, today, is the greatest of our year. Our Christian friends celebrate the birth, death, resurrection, and ascension of their Leader on as many different days, but in our case all is concentrated in this one great occasion—the Full-Moon Day of Vesak—on which we commemorate at once the birth of our Lord, his attainment of Buddhahood, and his departure from the world whose misery he did so much to alleviate. No other festival, therefore, can approach this in importance, for no other day has so influenced the destinies of mankind. But for the glorious events of this day the vast majority of us would be whirling on helplessly and hopelessly to the ceaseless round of human misery, of recurring births and deaths, without any knowledge of the only way of escape, or of the noble future that lies before us at the end of that way. Surely then it is right and well that Buddhists all over the world should combine in the joyous celebration of Vesak—that it should be a time when all differences are forgotten, all quarrels are made up—when scattered members of the family meet together once more, and with one heart join in laying their pure and lovely flower-offerings on the holy shrines of the Great Teacher.

The manner in which the festival has been celebrated in Ceylon in recent years must be a source of deep gratification to all

Buddhists. There were at one time those among our countrymen who despairingly expressed the opinion that the reign of Buddhism in this island was past, but such pessimists would have been thoroughly undeceived if they had lived to see the outburst of national rejoicing today.

So on this day of triple significance with the joy which all true lovers of Buddhism must feel should be mingled some meditations on the rapid passage of time and the method by which one can make the best use of it as it flies. And, as a child when he turns to a fresh page in his copybook, leaves behind all the blots and badly-formed letters of his earlier work, and tries to keep the new page clean and free from error, so should we who have lived to turn over this new leaf in the book of life strive to avoid all the mistakes of the past and fill this page at least with only the most ideally perfect character. Then, and then only, when it in its turn comes to be added to the immeasurable pile of past leaves, shall we be able to look back upon it with the calm satisfaction of one who feels that he has done his past. Only by such strict discipline, only by such conquest of self, only by such steady perseverance, can we ever hope to attain the goal of all our efforts, the far more than fulfilment of all our expectations—the ineffable rest and peace of NIRVANA.

CONCERNING FAITH.

By J. F. McKECHNIE

THE Dhamma taught by the Buddha is a thing unique. The philosopher approaches it, and not finding in it any complete and rounded system of thought, seriously concludes: "This is not a philosophy." The religionist considers it attentively, and finding it treat 'God' as a negligible quantity, decides with equal assurance: "This is not a religion." The moralist examines it, and discovering after a time that in the consummation to which it points the way, "righteousness is to be left behind, to say nothing of unrighteousness," grave doubts arise in his mind as to whether it is properly to be called a morality.

And philosopher and religionist and moralist are all of them right in their conclusions. The Dhamma is not a philosophy: it is the scientifically exact statement of the facts upon a divination of which all philosophy is founded. It is not a religion: it is a faithful statement of the facts from a vision of which all religions are derived. It is not a morality: it is an accurate statement of the facts in which all morality has its roots. And these facts remain facts altogether independent of "whether Buddhas arise or whether Buddhas do not arise" to proclaim them such. Not because any Buddha proclaims them are these facts so; but because these facts are so, therefore does a Buddha proclaim them.

Towards the statement of the facts of being enunciated by a Buddha two attitudes are possible. One may at once accept it as true without further enquiry; or one may accept it as true only after due investigation into its reliability. It is not incorrect to say that the former attitude is, on the whole, that of the generality of believers in it; the latter attitude that of the few. But in some believers both attitudes

are found—at different stages of life, of course. They begin with an uncriticising acceptance of the truth of the statement made, induced thereto by a sort of confidence they have in the maker of the statement that he would not utter anything but what is true. Later they pass from this to enquiry into, and reflection upon, the statement made; and continue such enquiry and reflection until finally they arrive at a personal conviction, an intimate certainty of their own, that the statement veritably is a true one. In technical terms; such individuals begin with *Saddha*, with Faith, and end with *Panna*, with Knowledge.

Saddha, Faith, may arise in a variety of ways. It may—in its lowest form—be the mere product of use and wont, of inherited tradition, of the influence of environment and upbringing: a dull, not particularly living thing, such as might not unjustly be described as a product of simple inertia. On the other hand, Faith may be the outcome of a very vivid and vital intuition suddenly springing into birth, the man knows not well how or why, at the mere mention of the name of statement's sponsor, or perhaps upon hearing or reading a few words of the statement.

These words in which the statement is couched—the "Scriptures" as they usually are called—are in themselves of just as much and just as little value as words usually are,—sounds that at best are but a poor substitute for things, indeed, no proper substitute at all. In the present case, they are no more than sign-posts pointing out the way. If one is drawing near the city to which he is bound, what further care need he have for sign-posts? The finger is very useful that points out to us the moon, but once the moon is seen, why go on adoring the finger? Or, to use the Buddha's own simile: His Dhamma—and

that necessarily includes the words in which it is set forth—is no more than a raft. One must use it while there is need to use it, crossing midstream the wide water of Samsāra. But afterwards, what man of sense, however useful he had found a raft in crossing a river, would dream of carrying it on his shoulders in his admiration of its usefulness, and bearing it about with thenceforward withersoever he went? The Scriptures most surely are to be used as leading to the Light, but as nothing more: they are not to be clung to as a constant possession. The splendid sanity of Him of Whom they tell and of His whole message, forbids anything else.

However, then, it may have arisen, Saddha is an excellent thing as a *beginning*,—but only as a beginning: not in the very least as an end, as a finality. It supplies the traveller on the Way of the Buddhas with the needed initial impulse which starts him journeying on that Way, and carries him over many of the earliest obstacles that beset his feet. It puts him in a position to undertake with some prospect of success all that yet remains to be done; for even though Faith be possessed in fullest measure, this by itself cannot bring to the goal supreme. Much still remains to do, the doing of which alone can bring the prize within reach. That goal, that prize, is the final and complete deliverance of the

mind; and this is only to be achieved by Panna, by Knowledge.

Hence the follower of the Buddha has to add to his Saddha, Panna, or remain forever short of the goal. At most, Saddha does no more than put a man in the way of making advance; that advance has yet to be made by the acquisition and diligent exercise of Panna, by an understanding and personal realisation of that *Buddhavacanam* which is ever *paricattam veditabbo rinuhi*, which each individual must earn by and for himself, since neither in this nor any other important affair of life can one man act for another, any more than one man can eat dinner for another.

This, of course, is the *final* achievement on the Way of the Buddha, and so, the achievement of the few,—that is, of the few at any one time; for ultimately it is the destiny of all to attain to this high goal. As for the many, the ordinary run of ordinary mankind, these do well to cherish what Saddha they possess, however obtained, since thereby maintain themselves in the way of being able from time to time to add thereto something—a little—of Panna, and keep open, or at least ajar the door to the possibility of one day attaining that fullness of Panna, of Knowledge, which means deliverance final and complete from the round of birth and death.

THE MARVELLOUS MAN

By The Ven. Palene Siri Vajiranana Nayaka Thera

There ariseth, O monks, a Unique Being in this world, for the good of the many, for the welfare, benefit and happiness of gods and men.

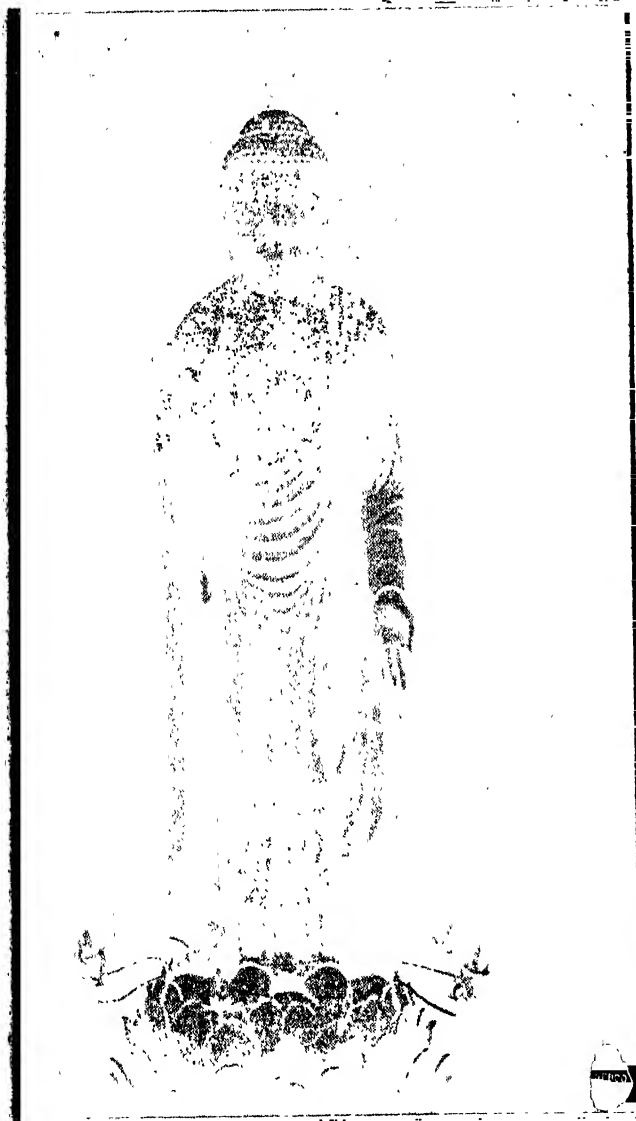
What Unique Being? The Tathagata, the Exalted One, the All-Enlightened One.

There ariseth, O monks, a Peerless Person in this world, a Perfect Man, a Marvellous Man.

What Peerless Person? The Tathagata, the Supreme One, the All-Wise One.

—(Anguttara Nikaya, Ekaka Nipata)

THIS holy day, five hundred millions of the human race pay homage to the Merciful Master and bless the world in his name.



THE PERFECT MASTER

And all these millions worship not a creator, not a God, not a Barhma; but they pay homage to a Man. Yea ! they worship the Man, the man the most full of pity, the most sacredly virtuous and the transcendently wise.

The Lord Buddha is "EKA PUG-GALA," the Unique Being, the Peerless Person.

And Man, though He is, He is "AC-CHARIYA MANUSSA," the Perfect Man. The word "acchariya" means both perfect and marvellous, and the Master is perfect and marvellous, because He fulfilled the Paramis to perfection.

At the feet of the Lord Dipankara He said :

Alas ! unworthy it is for man of my valour to cross this sea of suffering alone.

Omniscience attaining, both men and gods, will I bear across to the Haven of Perfect Peace, and ever since He practised the ten Perfections of :

DANA, boundless charity that spareth not wealth nor limb nor life.

SILA, sacred virtue that perfumes the whole world.

NEKKHAMMA, renunciation of the pleasures of the senses, asceticism, and meditation.

PANNA, wisdom that leads to omniscience.

VIRIYA, exertion, unflinching courage.

KHANTI, boundless patience that naught can ruffle.

SACCA, truthfulness that breaketh not a promise given.

ADHITTHANA, divine determination.

METTA, loving-kindness.

UPEKKHA, serenity, equanimity, even-mindedness.

In no one else, save in another Buddha, could such self-naughting, such virtue, such wisdom, such power and such beauty be found. He practised to perfection all that was good, and He became the Perfect Man, the Excellent Man.

He was the Marvellous Man because He was marvellous in mercy, in might, in goodness. People marvelled at Him. They marvelled at His wonderful works. He made scavengers saints, He made murderers merciful, and the very land He treaded in journeying became free of famine, war and pestilence. The benighted world, stranded in misery, dreamt of Deities and creators. It was errant in wilderness of wrong views and this Man came bringing His brethren Light.

Almost all other religions have a God whom no one ever saw and the followers acknowledge as guide a visible person who is hailed as the representative of the invisible Deity.

But in Buddhism no invisible Deity exists. Radiant Devas and bright Brahmas there are, but this Man, the Lord Buddha, is greater than them all.



VESAK

HARK ! the temple drums resounding
Bring a Message o'er the years;
Do I hear the Devas whisper—
"Dry those vain tears, O dry those tears !"

'Tis the Vesak lowly brother ;
E'er so long ago, to-day,
One was born, the Flower of mankind,
To common clay, your common clay.

Soon from princely pomp He withdrew,
And, 'midst solitude and pain,
Wrenched, this day, Life's inmost Secret - -
Unlock's His chain, unlock't the chain !

Five and forty years He journeyed,
Giving free the Key He found,
Teaching all, the Buddha-message
"Ye are not bound, brothers; not bound !"

And a Vesak's glowing full moon
Paled before the radiant light
Of the dying Buddha's halo ;—
And then 'twas night, O then 'twas night !

'Nay, not night !' the Devas whisper ;
Bright, as ever, shines Truth's Ray ;
Heed the Doctrine, lowly brothers ;
And bless this day, yes, bless this Day !

—Dulkhinda

He could have come as Deva, He could have come as Brahma, but purposely He came as man, to show man the folly of praying another for salvation. He is no shepherd who leads men to the heaven where dwells the Supreme Deity.

Both the commentery on the Mahapadana Sutta and the sub-commentery on the Anguttara Nikaya emphatically say that the Lord came to His last birth as man, married and lived in His palace until a son was born for the very purpose of showing that He was a MAN and not the descent of the Deity to earth, not the incarnation of the invisible. It was to root out this very wrong view of the Creator and Deity that he took birth as MAN.

He is the Holiest, Highest and Happiest Man and He shows us the way to purity and peace.

To-day with infinite faith millions go to Him for Refuge, and when they utter *Buddhan Saranam Gacchāmi* they knew that they become refuges unto themselves. Going to the Master for Refuge is as going to a pitiful physician for refuge.

And behold ! the Lord Buddha is verily the Perfect Physician who brought the world the Panacea. His greatness is no mystery, He holds not the closed fist of a Teacher. He has shown all of us the Way even to Buddhahood and this day His grace will flow on all who endeavour to attain the position.

Monuments that adorn half the globe and the histories of numerous nations bear witness to the fact that He came and in His holy name the faithful wish the whole world happy and well.

Lord Buddha Visits Ceylon

By Dr. G. P. MALALASEKERA

THE Maha Vamsa is primarily a history of Buddhism in Ceylon and it is not surprising therefore that its first chapters are devoted to a description of the visits paid to the Island by the Buddha in order to bless it with his presence and render it habitable for the race of men who in succeeding years were to establish and foster his religion for many centuries. The Buddha's first visit was in the 9th month after the attainment of Buddhahood (Enlightenment). He travelled through the air and landed in some spot in Bintenne near the modern Badulla. The districts round about were inhabited by a race of beings called "yak-khas," (literally demons.) By his magical powers the Buddha first won their respect and once they were prepared to listen to him, he persuaded them to retire into the high-lands, the mountainous districts in the centre of Ceylon. The

second visit was in the 5th year of Enlightenment and this time he came to the N.W. of the Island where dwelt a tribe called the Nagas.

Two of the Naga class were about to engage in mortal combat for the possession of a jewelled throne and the Buddha, seeing their plight, appeared as peacemaker. His message of love and concord made a deep impression on them and the throne, which was the subject of dispute, was given over to him, as a token of great adoration. Three years later he came again, this time at the invitation of the Naga-king, who lived in Kalyani, the modern Kelaniya, near Colombo.

It was in the month of May, when the whole country was decked with beautiful flowers, as though in homage to the Master. The Buddha was accompanied by a concourse of monks and after bathing in the

Kelani river—whose waters thenceforward became sacred—he accepted the Naga king's hospitality, seated on the spot where later was erected the dagoba which exists to the present day. From there he made his way to the Samanta-kuta - the modern Sri Pada—where, at the request of the presiding genius of the mountain, he left the imprint of his foot, the object of veneration to pilgrims of many lands even at the present time.

He proceeded thence to where Anuradhapura now stands and in order to consecrate the various spots which later became intimately connected with his religion in Ceylon, he spent a few moments at each place wrapt in meditation. Among the spots so hallowed were the sites of the sacred Bodhi-tree, the Ruanweli Dagoba, the Thuparama and the Maha Megha Vana, the park to the south of Anuradhapura which was for about 10 centuries the chief centre of Buddhist activity in Ceylon.

How much truth there is in these legends and where they first originated, it is impossible to say, but that the tradition is a very old one there is no doubt at all. So far back as 160 B.C. a monument was erected at Mahiyangana—whose ruins exist even now—to commemorate the Buddha's first visit. It is significant that the Buddhist scriptures themselves which give a fairly complete account of the Teacher's life, make no mention of any visit to Ceylon. Other countries too where Buddhism was established later made similar claims. We may, therefore, be justified in concluding that the story first gained currency soon after the official introduction of Buddhism into Ceylon owing to the religious enthusiasm of the early converts and their national sentiment which co-operated in producing a belief associating the founder of their faith with the dawn of history in their island home, thus for ever made sacred to them by the touch of the Master's feet.

As to who the Yakkhas and the Nagas were, above referred to as the inhabitants

of Ceylon at the time of the Buddha's visits, to what particular race they belonged, whence or at what period the Island was originally peopled, neither the Maha Vamsa nor any of the other chronicles tells us.

Various conjectures have been hazarded; the probability is that they were a branch of the same stock as originally colonised South India. Whether they were the same as the "rakshashas," whose king, Ravana, according to the great Indian epic, the Ramayana, raped Sita, wife of Rama, thereby bringing upon himself and his countrymen a disastrous war that lasted for many years and finally ended in his death and the subjugation of his country, it is impossible to say.

Attention has been drawn to the very strong similarity between the story of Vijaya's arrival in Ceylon and the account of the landing of Ulysses in the island of Circe as given in the 10th book of the Odyssey. In fact it has even been suggested that the Maha Vamsa author was not entirely ignorant of Homer's works.

Soon after his marriage Vijaya with the help of his wife, established his power over the Yakkhas and having founded a city called Tambapanni settled down. Later under the stress of political expediency he discarded Kuveni and obtained for himself a consort from one of the ruling families of South India. Vijaya's ministers set about to form separate establishments each for himself, "that the country might be rendered habitable for men" (as the Maha Vamsa has it) in parts widely distant from each other. They found the country rich and fertile and well-populated and the people of a peaceful character, else the small party would not have dared to separate. The kingdom was given Vijaya's patrimonial name of Sinhala and the inhabitants were called the Sinhalese.

The next two hundred years or more were spent in initiatory measures for the organisation of the new state. Colonists from the neighbouring continent were en-

couraged by the facilities held out to settlers. Merchants were invited to bring their families and take possession of the land. From the necessity of providing food for themselves the earliest attention of the settlers was directed to the introduction and extension of agriculture. Rice has always been the staple food of the people both of Bengal and of Ceylon and as it could be successfully cultivated only under water, the first requisites of a rice-eating people were reservoirs and canals. Thus

from the earliest times villages were established in situation favourable for irrigation and after the most urgent measures had been adopted for the consolidation of the newly acquired kingdom, Vijaya's followers turned to agriculture and the earliest public work undertaken by his successor Panduvasa in B.C. 504 was a tank the predecessor of many such in the vicinity of his new capital, Anuradhapura, originally a village founded by one of Vijaya's ministers.



I OBEY

*In obedience to the Exhortations of our Blessed Lord,
In our love and admiration for His charity outpoured,
We will follow His example, and will put away the sword,
And love everything that lives.*

*His Enlightened eyes the sorrows of the whole creation saw,
In the Dharma that He taught us harmlessness is the first Law,
We will banish from our hearts that nature red in tooth and claw
And in gentleness abide*

GERALDINE E. LYNSTER



"THE BLESSED ONE."—by Nicholas Roerich

HOLY GUARDIANS

By NICHOLAS ROERICH

THUS said the Mongolian Lama:
"The Holy Keepers visited also
our yurtas. Nobody knows when
They shall appear. It is not known from
where They come and wither They go, but
they are usually in haste. It is told that
They search for treasures, but others say
that They lay foundations for monasteries,
where these are necessary. Sometimes the
place of Their visitation is being marked
by suburgans or by ordinary obos. When
the news of Their approach passes through
the desert, then people rejoice in all yurtas.
It is said that there are no illnesses in those
places. And all plans and deeds are suc-
cessful."

We asked: "Perhaps such success is due
to mental suggestions? Such beneficial

thoughts and ordainments are known."

"We know of this force and we our-
selves believe that success is sent. Once
the Holy Keeper was asked: 'Is it true
that according to His thought many bene-
volent deeds are done and how He suggests
them?' It is said that He replied: 'This
happens in many ways, but the main
things that you act as is necessary. And
they hasten in order to give to the people
more good thoughts, in order that people
everywhere can do the best within the
needed time.'"

We asked: "Are they at once recogniz-
ed by the people?"

"To say the truth, only a few recognize
them. And the others become only aware,
after Their departure. And then they
again begin to wait. Stupid people when
something is given, they do not agree; and
when it is taken away—they begin again
to wait for it."

We asked: "And when They come, where do they stay?"

"Sometimes in Their tents, but usually they go away somewhere, and no one knows properly, from beyond what mountains they come and where their path lies. But wise people expect them, and expect them very much, especially for the day of the Blessed One. And when the news of Their arrival comes, joy radiates everywhere. From yurt to yurt messengers gallop at full speed. And hardly have the people time to gather, when He has already left. People of course say that They use some subterranean passages, but no one knows anything definite about these. When they suddenly appear amidst the desert, people wonder how such a long waterless path was accomplished. We ponder whether somewhere there are hidden roads. Even very deep and endless caves were found and no one was able to find his way."

We asked: "Do you narrate all this about the ancient past, or does it happen now?"

"It was, and is, and shall be. They guard the people. They keep justice. They send new thoughts. And not long ago, and may be even now there may appear a rider. Either alone, but sometimes two, and no one knows Their ways."

We asked: "And are there any signs of Their coming?"

"No. Never. None! Everything great and wonderful comes unexpected. So sudden that human thought cannot anticipate. But the heart perhaps may feel. When the time of Their approach comes, the heart longs and strives and flies to meet Them. Sometimes, the heart flutters as a bird, and perhaps at that moment They pass nearby. How often does a steed neigh no one knows why; perhaps it sensed Their steeds. Very often dogs appear watchful apparently without reason, but never will a dog bark at Them. Sometimes it happens in a caravan, during night-camping. It seems as if someone

rides past, and when they listen—there is nothing to be heard. Sometimes a wonderful fragrance, as if from the best flowers, arises over the desert. It is said that this is due to Their approach. Some have seen and unusual white dog, like a Borsoi. Old people say that this was Their dog. And the dog runs alone, but as if with some purpose and does not respond to calls; no doubt it hastens. Others have seen in the desert white birds—like doves and believe that these were Their messengers. There are many inexplicable signs in our desert. Sometimes we find most remarkable stones. No doubt someone has placed them there. These are carved, sometimes with unknown inscriptions, sometimes round like eggs."

We said: "There, you see many signs in the desert, but for foreigners the desert appears boring and dead."

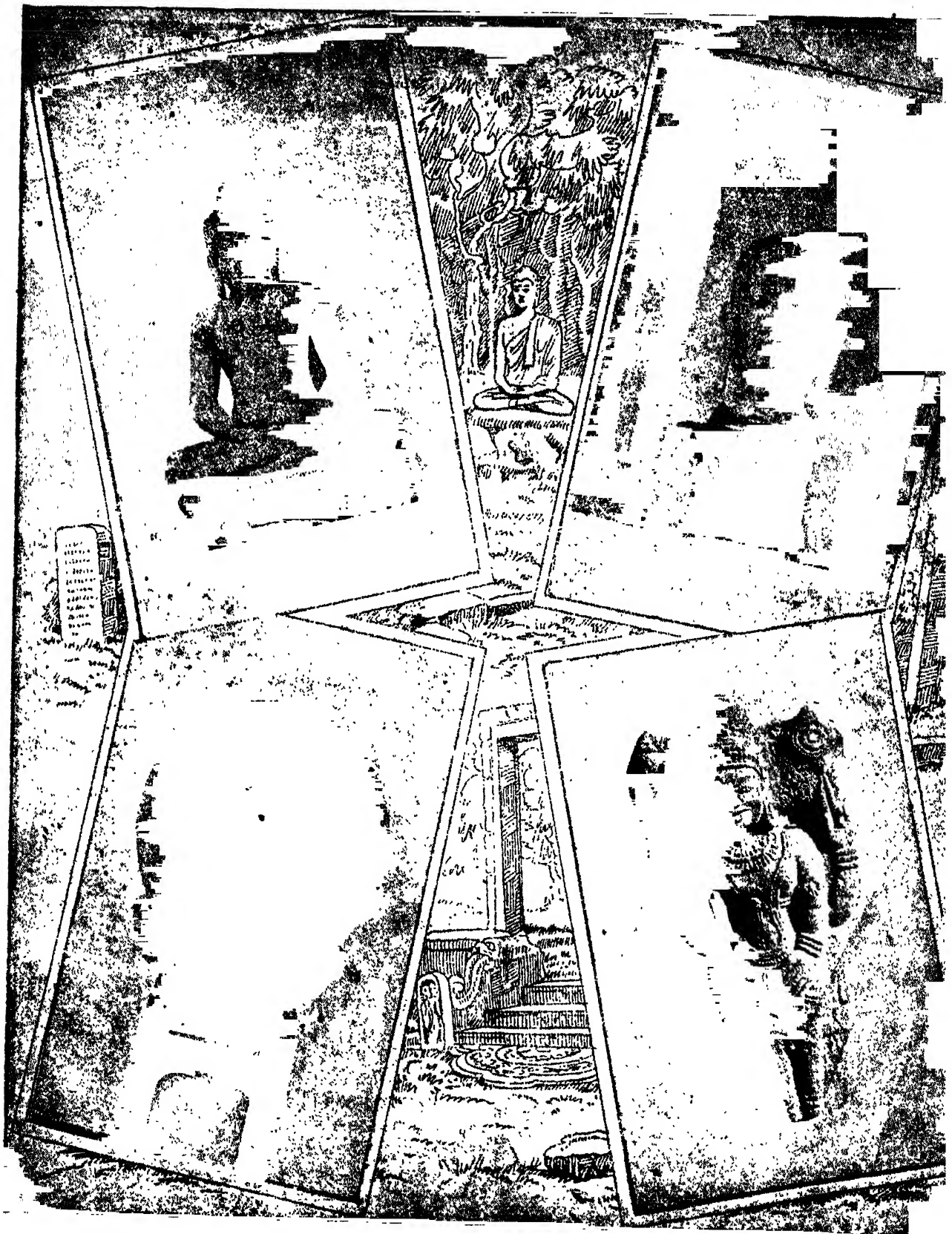
"That is because they do not know the language of the desert. The foreigners cannot judge the wind, nor do they smell the fragrance, and even should they meet Them, they will not recognize Their greatness."

We add: "What are They like? Some people must have seen Them."

"As circumstances require, in order not to attract the people's attention unnecessarily. I was told that in one camp. They were taken for traders, in another as shepherds and yet in another as warriors, everyone judges by himself. But they are not offended at our remarks. One, who recognized them, tried to find what he should do. And He replied: 'you will do as is necessary, don't worry about it, but always do good deeds, everywhere and in everything.' They always teach to do good."

Again we asked: "But why do They tolerate these dead deserts?" The lama looked at us very cunningly and said: "And this will come in time. And the rivers will rise, and forests will grow and grass will cover everything. Everything comes in time. As it left us because of

SIAMESE BUDDHIST ART



(1) Sedent Buddha Image (Stone) 11th—13th Century. (2) Head of Buddha Image (Bronze) 11th—13th Century.
 (3) Wheel of the Law (Dhamma-Chakka.) (4) Vishnu Deva (Stone)

human sins, so it will come thanks to the Keepers' thoughts. They will send, when necessary, when we shall be able to recognize and to accept."

We asked: "And has no one any signs or tokens, from Them?"

"Perhaps some have. No doubt they have. But only, if anyone receives them, he will never say so."

We questioned: "And does any one know Their names?"

"They can assume different names, but again, if anyone was lucky to hear Their name, he will never repeat it to anyone else. No one will transgress this law."

Our friend became silent and piercingly followed with his eyes a moving point on the far-off sandy hills. Perhaps he pondered whether his luck had come. In his eyes glimmered the long waited for expectation. We felt that he knows, has heard

and seen much more. But much longer must one sit at the bonfire, until the heart opens up. Even if the heart would be ready to reveal, the will knows how far these gates can be opened. To passers-by many mysteries of the desert remain closed. The desert can only entrust them to their own. Only to him whom it can fully trust; to him, who things quietly about the past and the future, who is content with the little which is incalculable for contemporary luxury.

The desert has assumed that aspect, in which it appears to the passer by, in order not to show its significance and magnificence. The heart of Asia is hidden with all its wealth, with all deeply buried Signs, and the sons of Asia know how to guard the ordained, they guard the Teaching of the Blessed One.

Perhaps tomorrow the Lama will tell us about Shambhala.

THE famous Buddhist cave temples in India are the following:—(1) Caves in the Barabar Hills, (2) Sattaparniguha at Rajgir, (3) Caves in the Nagarjuni Hills, (4) Caves of Nasik, (5) Caves of Kanheri, (6) Caves of Karli, (7) Caves of Bhaja, (8) Caves of Bagh, (9) Caves of Elephanta, (10) Caves of Ellora, and (11) Caves of Ajanta.

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decorating up the mountain caves and rocky dens of animals, polishing their walls and decorating their entrances with arches just to make them appear like chapels. The term lena in its generic sense is a common designation for five kinds of monastic abodes, namely, Vihara (monastery), Addhayoga (pinnacled house), Pasada (palace), Hammiya (mansion) and Guha

BUDDHIST CAVE TEMPLES

By Dr. BIMALA CHURN LAW

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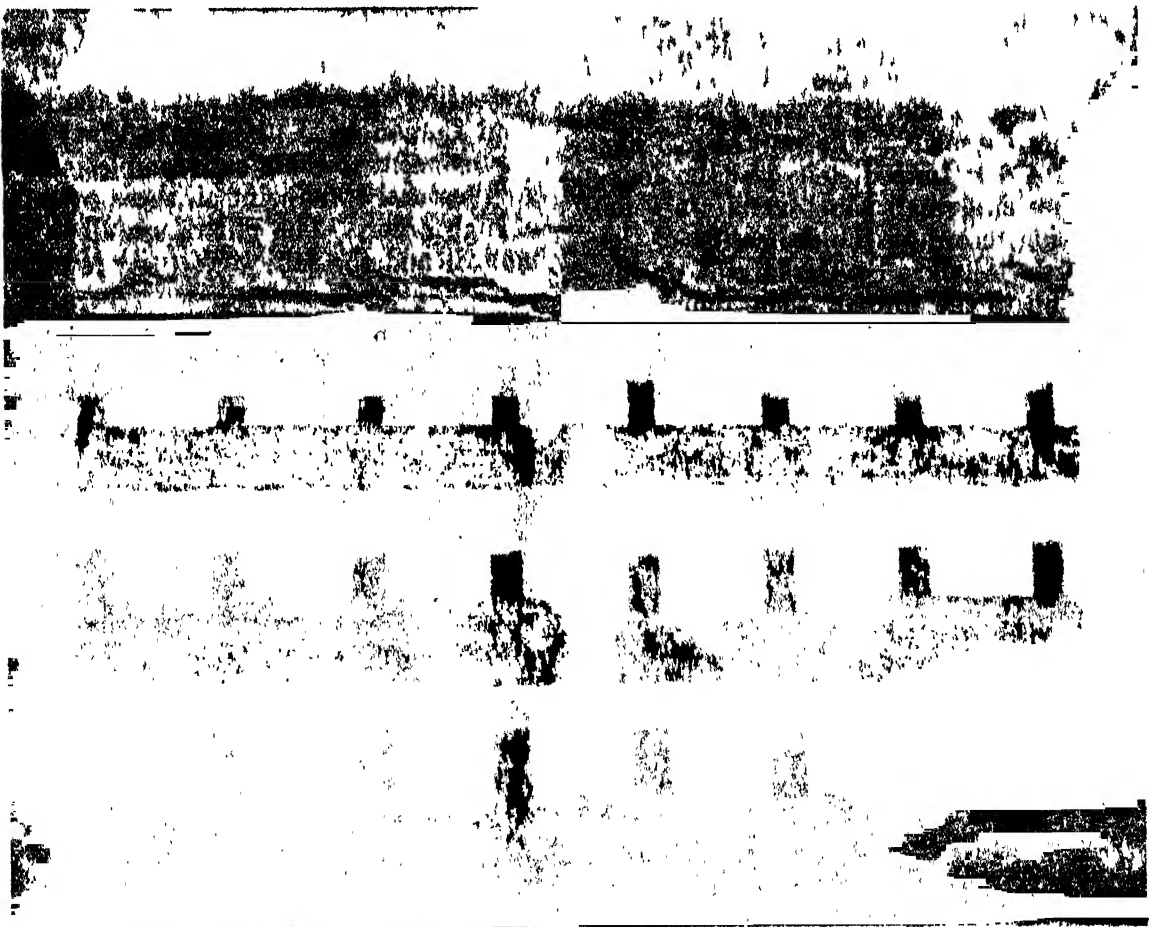
celtics and recluses with the object of providing them with an accommodation for their residence. They were also given suitable places for meditation, introspection and means of protection against heat and cold, ferocious animals, reptiles, etc.

It should be borne in mind that the Buddhist Assembly Hall at Nasik, Bhaja, Karli and other places are in fact rock-cut caves of an apsidal form with a small dagaba or stupa at the end of the apse in front of which there was the pillared hall for the assembly of worshippers. The Buddhist Chaitya can well stand for an assembly hall, a vihara, a stupa, a sacred tree, a memorial stone, a holy relic or an object of a place or even an image. It is clear, therefore, that the Chaityas also include caves.

Among the caves mentioned in ancient Indian literature, a reference is made to Indasala cave which existed in the Vidyayaka Pabbata which seems to be the same as the Gijjhakuta Pabbata. In the Barhut Inscriptions the name of this cave is given as Indasala guha identified with the Giriyek hill, 6 miles from Rajgir. Mention is also made of the Sattapanni cave of the Vebhara Pabbata where the first Buddhist Council was held under the presidency of Mahakassapa and the patronage of King Ajatasatru of Magadha. In the Cittakuta Pabbata there existed a cave known as Suvarna guha.

Caves in the Barabar Hills

There are some caves in the Nagarjuni and Barabar hills in Bihar dated about 257 B.C. about 16 miles north of Gaya. These



ELLORA BUDDHIST CAVE

human sins, so it will come thanks to the Keepers' thoughts. They will send, when necessary, when we shall be able to recognize and to accept."

We asked: "And has no one any signs or tokens, from Them?"

"Perhaps some have. No doubt they have. But only, if anyone receives them, he will never say so."

We questioned: "And does any one know Their names?"

"They can assume different names, but again, if anyone was lucky to hear Their name, he will never repeat it to anyone else. No one will transgress this law."

Our friend became silent and piercingly followed with his eyes a moving point on the far-off sandy hills. Perhaps he pondered whether his luck had come. In his eyes glimmered the long waited for expectation. We felt that he knows, has heard

and seen much more. But much longer must one sit at the bonfire, until the heart opens up. Even if the heart would be ready to reveal, the will knows how far these gates can be opened. To passers-by many mysteries of the desert remain closed. The desert can only entrust them to their own. Only to him whom it can fully trust; to him, who things quietly about the past and the future, who is content with the little which is incalculable for contemporary luxury.

The desert has assumed that aspect, in which it appears to the passer by, in order not to show its significance and magnificence. The heart of Asia is hidden with all its wealth, with all deeply buried Signs, and the sons of Asia know how to guard the ordained, they guard the Teaching of the Blessed One.

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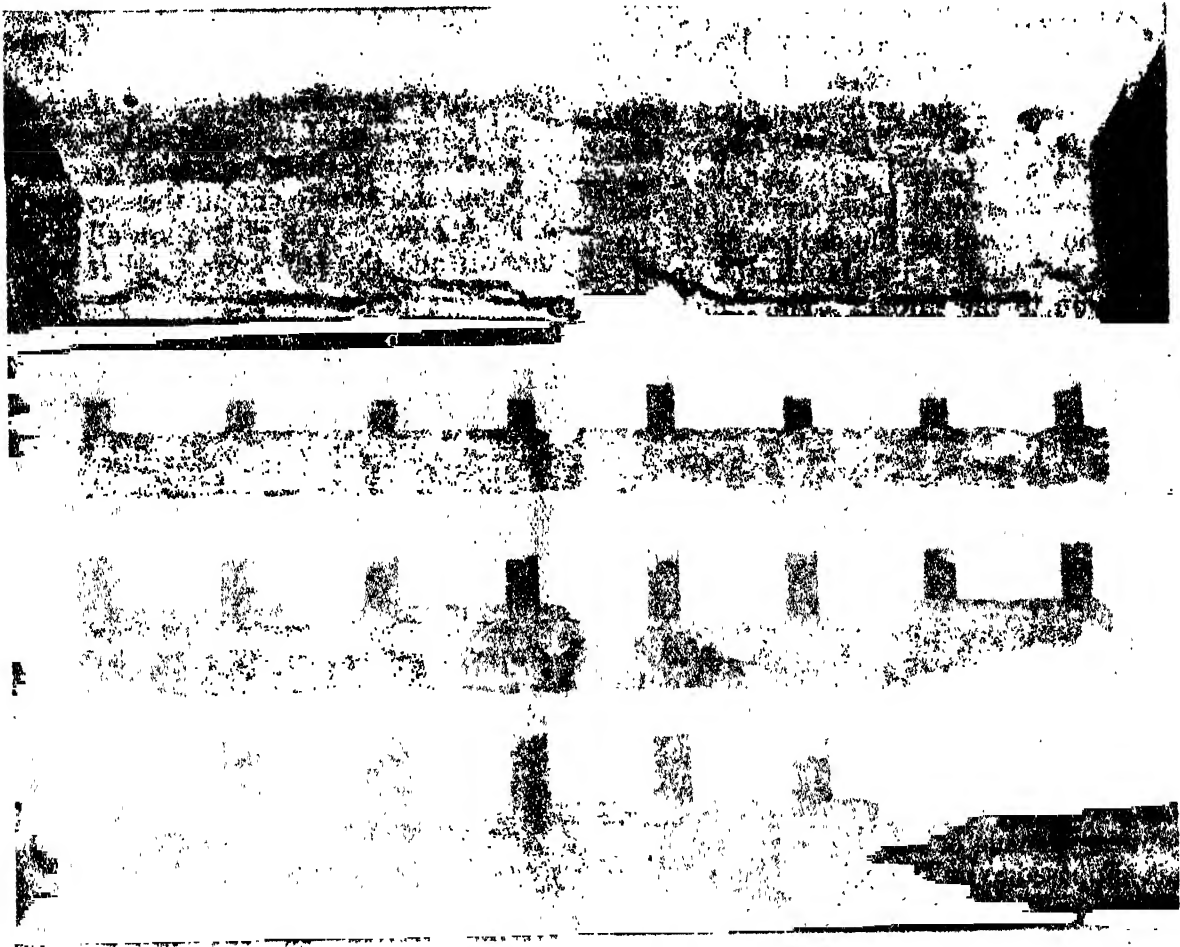
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ELIORA BUDDHIST CAVE

hills consist of two narrow parallel ridges, the rock being a close-grained granite. The caves also known as Satghara (seven houses) are divided into two groups, the four southernmost in the Barabar group being more ancient. The Nyagrodha cave is hewn in the granite ridge and faces south. There is an inscription recording the gift of the cave to the Ajivikas by Asoka. The Lomasrshi cave is similar to this cave but is unfinished. The side walls of the outer chamber are dressed and polished but the inside of the inner chamber is very rough. The entrance is finished and is no doubt the earliest example of the rock-cut chaitya hall. The fourth cave of the Barabar group is the Visvajhopri. It consists of chambers and is unfinished. There is an inscription on the wall of the outer chamber recording the gift of the cave by Asoka.

The most important of the Nagarjuni group is the Gopika cave. It is more than 40 ft. long and 19 ft. wide, both ends being semi-circular. The vaulted roof has a rise of 4 ft. Immediately over the doorway there is a small panel containing an inscription recording the dedication of the cave to the Ajivikas by Dasharatha on his succession to the throne. The remaining caves known as the Vahiyaka and the Vadathika are insignificant. Both contain inscriptions of Dasharatha.

Caves of Karli

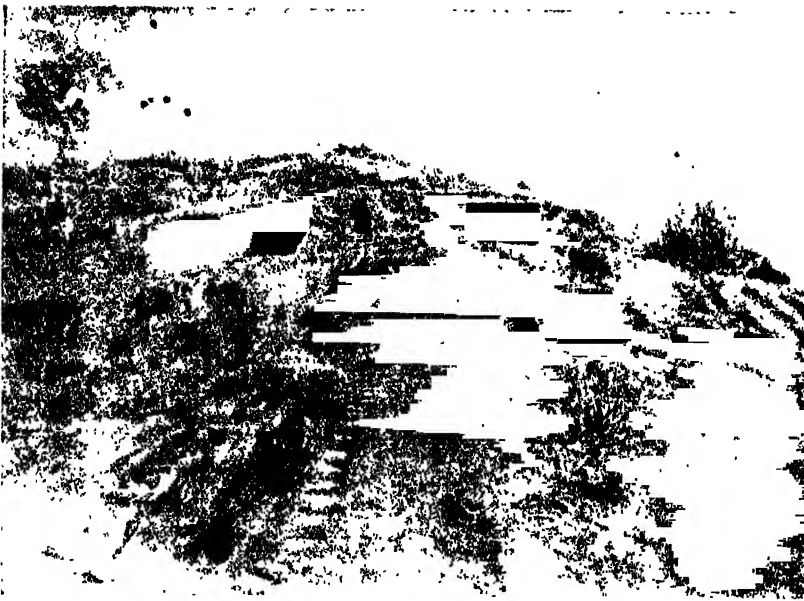
In the Borghata hills between Bombay and Poona, there are two well known Buddhist cave temples at Karli and Bhaja. They are all dated about the beginning of the Christian era. The caves at Karli are situated about 2 miles to the north of the Bombay-Poona Road. The nearest Railway Station is Malavli, 3 miles to the south on the G.I.P. Ry. In the inscriptions on the caves the names of Nahapana and Usabhadata occur. In the two inscriptions, mention is made of the great King Dhutapala supposed to be Devabhuti of the Sunga dynasty. The pillars of this cave are quite perpendicular. The original screen is superseded by a stone one ornamented with

sculpture. At the entrance of the cave stands a pillar surmounted by 4 lions with gaping mouths and facing four quarters. Interpreted by an ancient Buddhist text, the four lions represent the lion's roar with which the disciples of the Buddha were called upon to proclaim that all the four best types of saints were to be found in Buddhism. On the right hand side stands the Siva temple and close to it there is a second pillar surmounted by a chakra or wheel. The outer porch is wider than the body of the building. There are many miniature temple fronts crowned with a chaitya window. The pairs of large figures on each side of the doors appear like those at Kanheri. Buddha is here attended by Padmapani and most probably Manjusri is seated on the sihasana with his feet on the lotus. The entrance consists of three doorways under a gallery. There are 15 pillars and their bases consist of water-pot of Laksmi, the shaft is octagonal, representing the sangha or brotherhood. Lord Curzon tried his best to effect some improvement to these cave temples. From architectural standpoint all these caves are of high order. The pillars are all systematical and thejali work (net) is almost perfect.

The Chaitya in caves I. and II. is a three-storied vihara. The top storey has a verandah with four pillars with slightly ornamented capitals. On the left side in the top storey is a raised platform in front of five cells with slots for a beam along the front. The doors are well fitted. The cave No. III. is situated to the north of cave No. IV. It is a two-storied vihara. The cave No. IV is situated to the south of the Chaitya and from an inscription it appears that it was given by Haraphana in the reign of the Andhra king, Gautamiputra Pulumayi. It is a plain vihara.

Caves of Bhaja

Bhaja is situated above a mile from Malavli station on the G.I.P. Railway and is about $2\frac{1}{2}$ miles south of



KARNATI CAVES

the Bombay-Poona Road. The cave temples situated there can be approached by an easy pathway. The cave No. I. is a natural cavern. The next caves are plain viharas. No. VI. is a vihara very much dilapidated. There is an irregular hall with 3 cells. There is a Chaitya which is one of the finest specimens of cave architecture. These caves are earlier than 2000 B.C. There are vaults and above them there are ornamented cornices. The cave is nearly 27 ft. wide and 60 ft. long and the dagaba is 11 ft. in diameter and 10 ft. high. Buddhist emblems are distinctly traceable in four of the pillars. The roof is arched as usual. There are ornamental arches in front and a double railing. The juli work is found in places but not very neat. There are many small viharas near about.

Caves of Nasik

The Buddhist caves of Nasik are very well known. They are also known as Pandulenas. They are situated about 300 feet above the road level and can be easily approached by a pathway. They are excavated by the Hinayana sect of the Buddhists called the Bhadrajanikas. There are altogether 23 excavations and many of

them are unimportant. The earliest is the Chaitya cave dating from the Christian era. Besides, there are 4 viharas. Considerable damage has been done by weather. Cave No. I. is an unfinished vihara. Cave No. II. is an excavation with many additions by later Mahayana Buddhists. There is a verandah having two wooden pillars. Cave No. III. is a big vihara having a hall of 41 ft. wide and 46 ft. deep, with 18 cells besides two openings. The entrance is sculptured in a style similar to that of Sanchi gate. Over the gateway the Bodhi tree, the dagabas, the

chakra and dvarapalas are distinctly visible. The cave was excavated by one of the Andhra kings, Satakarni Gautamiputra. The verandah has six octagonal columns without bases. The upper part of the frieze is richly carved with a strong course under a richly carved rail, similar to those at Amaravati. Cave No. X. is a vihara and contains an inscription of the family of Nahapana, who reigned at Ujjaini before 120 A.D. The pillars of the verandah contain bell-shaped Persian capitals. The hall is about 43 ft. wide by 15 ft. deep, having three plain doors and two windows. Besides, there are some small excavations containing images of a later date. The Cave No. XVII. has a hall which measures 23 ft. wide by 32 ft. deep. The verandah is somewhat peculiar. It is reached by half a dozen steps in front between the two central octagonal pillars. On the back wall is a standing figure of Buddha 3½ ft. high. On the right side are 4 cells without benches. There is an inscription which tells us that the cave was the work of Indragnidatta, son of Dharmadeva, a Yavana, a native of Dattamatri in the Sauvira country. The Cave No. XVII is of a much later date. The interior is

very simple. The ornamentation on the left side of a doorway is almost similar to the northern gateway at Sanchi. The gallery is supported by two pillars. Cave No. XIX. is a vihara cave dated about the 2nd century. On either side of the shrine door stands a gigantic dvārapāla with a female attendant. In the shrine too there is a colossal image of Buddha seated on a lotus. Besides there are some dilapidated and half finished chambers. Cave No. XXIII. contains the sculpture of Buddha attended by Padmapāni and Vajrapāni. The pillars in front of the entrance of the first shrine are of a much later date. Besides, there are images of Buddha both in the Dharma-chakramudra and Dhyanamudra.

The Caves of Kanheri

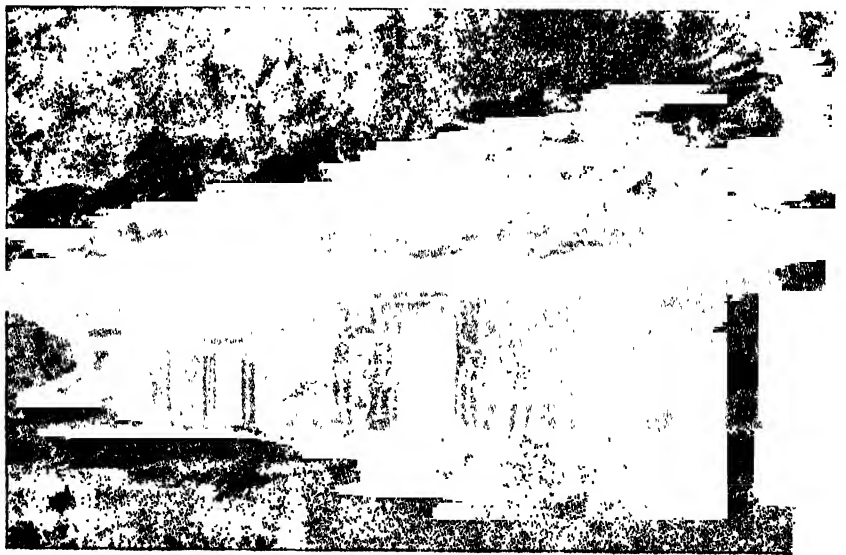
About 20 miles north of Bombay is situated a big group of caves known as Kanheri which was for a considerable number of years occupied by the monks of the Buddhist Faith. As these caves cannot be easily reached on account of the roads being unmetalled and impassable, they have been very much neglected by the public. These caves have been excavated in a large bubble of a hill situated in the midst of a dense forest. The majority of these caves consist of a small single room usually with a small verandah in front. Surely the architecture is of a later style and may be dated at late as the 8th or 9th century A.D. To the north of these caves is a large excavation containing 3 dagabas and some sculptures. According to Fergusson this cave temple is 86 ft. long and 39 ft. wide. It contains 34 pillars round the cave and a plain dagaba. There are two colossal figures of the Buddha, 22 ft. high which are of much later date. Bodhisatta-Avalokitesvara belonging to a later period. There

are many dwarf cells built one over the other. Cave No. X. is the Darbar hall which contains a slight carving in the interior. It is situated in the south side of the ravine. The carvings are no doubt of the late Mahayanist style. On the south side of the ravine, are several ranges of cells excavated in the slope of the hill. There are some stone seats outside the caves on which the monks used to take rest. Besides, there is a dagaba with the umbrella carved on the roof. As to the date of these caves it is difficult to say definitely but it must be admitted that there has been much degradation of style between these caves and those at Karli. Some of these sculptures are surely of a much later date. Almost all the caves are supplied with one or more water cisterns yielding throughout the year a good supply of pure water. There are many stupas built in brick and stone.

Caves of Elephanta

In the harbour of Bombay about six miles north-east of the Apollo Bunder is the well-known island of Elephanta or Gharapuri. Elephanta was the name given by the Portuguese owing to the fact that they found a large stone elephant standing at the entrance to the great cave. All these

(Continued on page 28)



ELEPHANT CAVE WITH BUDDHIST CHAITYA WINDOW

MONKS, there are these three forms of dominance. What three? Dominance of self, dominance of the world, dominance of Dhamma. And of what sort, monks, is dominance of self?

In this case a monk who has gone to the forest, to the root of a tree, or to a lonely spot thus reflects: It was not for the sake of robes that I went forth from the home to the homeless life; not for alms or lodging, not for the sake of becoming such and such (in future lives). Nay, it was with this idea: Here am I, fallen on birth, old age and death, on sorrows, lamentation and woes, on despair and tribulations. I am fallen on Ill, I am fordome with Ill. Perhaps so doing some ending of all this mass of Ill may be revealed to me. Yet if I, who have forsaken the passions by going forth from home to the homeless life, should pursue passions still worse than before, that were unseemly in me.

Then he thus reflects: Energetic shall be my striving and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed.

Thus making self predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless and keeps himself in perfect purity. This, monks, is called 'dominance of self.'

And of what sort, monks, is dominance of the world?

In this case a monk who has gone to the forest, to the root of a tree or to a lonely spot thus reflects: It was not for the sake of robes that I went forth from the home to the homeless life; not for alms or lodging, not for the sake of becoming such and such (in future lives). Nay, it was with this idea: Here am I, fallen on birth, old age

and death, on sorrows, lamentation and woes, on despair and tribulations. I am fallen on Ill, I am fordome with Ill. Perhaps so doing some ending of all this mass of Ill may be revealed to me. Yet if I, who went forth thus from home to the homeless life, should indulge in sensual thoughts, should indulge in malicious thoughts, in harmful thoughts,---great is this company of men in the world; surely in this great company there are recluses and Brahmins, possessed of supernormal powers, clairvoyant, able to read the thoughts of others. Even from afar they can see me. Though close at hand they may be invisible, and they can read my mind with theirs. They would know me thus: Behold this clansman here, my friends, who, though in faith he went forth from home to the homeless life, yet lives his life mixed up with things evil and unprofitable.

There must be Devas, too, of supernormal powers, clairvoyant, able to read the thoughts of others. Even from

afar they can see me. Though close at hand, they may be invisible, and they can read my mind with theirs. They would know me thus: Behold this clansman here, my friends, who, though in faith he went forth from the home to the homeless life, yet lives his life mixed up with things evil and unprofitable.

Then he thus reflects: Energetic shall be my striving, and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed.

Thus making the world predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and keeps himself in utter purity.

This, monks, is called 'predominance of the world.'

DOMINANCE

By F. L. WOODWARD

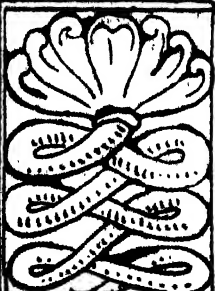


BUDDHISM

I must, indeed, be bold to say that, wherever the doctrines of the Great Teacher of India have passed, they bring to the people adopting them, or partially adopting them, more or less of embellishment and elevation. Nay, I believe it impossible that the religious tenets of the Buddha should ever enter into the life of any large body of people without stamping on the national character ineffaceable marks of the placidity, the kindliness, the glad beliefs, and the vast consolations embodied in the faith of Sakya Muni. Nor, believe me, is it even possible, in spite of the grave authorities which assert the contrary to me, that Buddhism once entering a land should ever altogether and finally depart from it. You will instantly think of India, and remind me that the professed Buddhists there are to be numbered by scores or hundreds, but I must answer that all Hindoo India is Buddhist in heart and essence. The sea does not mark the sand more surely with its tokens than Gautama has conquered, changed, and crystallised the religious views of the Vedas and Vedantas, and so far from encouraging any one to hope that Buddhism will pass away from Japan, or from any other of its homes, I announce my conviction that it will remain here long enough to reconcile its sublime declarations with the lofty ethics of Christianity and with the discoveries of Science, and will be for all of you who love and serve the East, no enemy, but a potent, necessary, and constant ally.

EDWIN ARNOLD

in Seas and Lands



And of what sort, monks, is predominance of Dhamma ?

In this case a monk who has gone to the forest . . . thus reflects :

Well proclaimed by the Exalted One is Dhamma, seen in this very life, a thing not involving time, inviting one to come and see, leading onward, to be known for themselves by the wise.

Now I have fellows in the perfect life who abide in knowledge and insight (of Dhamma). If I, who am one that went forth under this well-proclaimed Dhamma-Discipline, should dwell in sloth and negligence, it would be unseemly in me.

Then he thus reflects : Energetic shall be my striving, and my attention shall be established unshaken. Calmed shall my body be, not turbulent. My mind shall be controlled and one-pointed.

Thus making Dhamma predominant he abandons evil, cultivates goodness, abandons things blameworthy, cultivates things blameless, and behaves himself with utter purity. This, monks, is called 'dominance of Dhamma.' These then are the three forms of dominance.

Nowhere can any cover up his sin.

*The self in thee, man ! knows what's
true or false.*

*Indeed, my friend, thou scorn'st the
noble self,*

*Thinking to hide the ill deed in thyself
From self who witnessed it. Tathagatas
And deride see the fool who in the world
Walks crookedly. Thus he who has*

*the Self
As master, let him walk with heed;*

*for whom
The world is master—shrewdly walk;*

*for whom
Dhamma is master, musing let him
walk.*

*Who lives as Dhamma bids him
never fails.*

*Striving to find the very Truth, a sage,
He conquers Mara, death he vanquishes;
By striving he has reached the end
of births.*

*Keen is his insight; lust and views
perverse,*

*Whatever happens, touch not such a
sage.*

(Ang. Nikaya, III, 46)

The Adoration

By NARADA THERA

*The more I know Him the more I love
Him; the more I love Him the more I
know Him.*

AS a man the Buddha Gotama attained Enlightenment and proclaimed to the world the latent possibilities and the creative power of man.

It was He who taught that man could gain his salvation by his own exertion with-

out depending on a God, or mediating priests, or offering sacrifices and prayers. It was He who taught the ego-centric world the noble ideal of selfless service. It was He who revolted against the degrading caste system and taught equality of mankind and gave equal opportunities for all to distinguish themselves in every sphere of life. He opened the gates of success and prosperity to all deserving ones despite the

natural barriers of birth.

He gave complete freedom of thought and made us open our eyes to see things as they truly are. He comforted the bereaved by His consoling words. He ministered to the sick that were deserted. He helped the poor that were neglected. He ennobled the lives of sinners, purified the corrupted lives of criminals. He encouraged the feeble, united the divided, culminated the ignorant, clarified the mystic, guided the benighted, elevated the base, dignified the noble.

Both rich and poor, saints and sinners loved Him alike. Despotism and righteous kings, worthy and unworthy nobles, generous and stingy millionaires, naughty and humble scholars, destitute paupers, down-trodden scavengers, wicked murderers, despised courtesans—all benefitted by His words of wisdom and compassion.

His noble example was a source of inspiration to all. His serene and peaceful countenance was a soothing sight to the pious eyes. His message of Peace was wel-

comed by all with indescribable joy and was of eternal benefit to everyone that came in contact with it.

Wherever His Teaching penetrated it left an indelible impression upon the character of the respective peoples. The cultural advancement of all the Buddhist nations was mainly due to His sublime Teaching.

Though nearly 2481 years have elapsed since the passing away of this Greatest Teacher yet His noble personality still influences all those who come to know him and His sublime Teaching still exists in its pristine purity.

Of the Buddha a St. Hillaire might say—"The perfect model of all the virtues he preaches . . . His life has not a stain upon it."

A Faussboll would say—"The more I know him, the more I love him."

A humble follower of His would reverently say—"The more I know Him, the more I love Him; the more I love Him the more I know Him."

Buddhism and the March of Science

By Anagarika Suhrit Ranjan Roy

THE scientists of the nineteenth century recognised three major conservation:—

- A.—The conservation of Matter.
- B.—The conservation of Mass.
- C.—The conservation of Energy.

Conservation means that the total amount of 'A' remains perpetually 'A.' Only whatever is 'A' is 'A,' anything 'non-A' can never become 'A' and *vice*

versa. The three conservation theories were supposed to be the last words of science. Among them conservation of matter was a triumph. It began with Democritus and Lucretius and held its place throughout the centuries. They conceived that this universe was filled with uncreatable, indestructible, unalterable atoms, which on the great stage of space appear in different costumes, in different

"COMPASSION"—by Nicholas Roerich



groupings•but their total number remains perpetually the same. There was no birth or death for these cosmic dancers. The conservation of matter was complete.

Towards the end of the eighteenth century Lavoiser professed to have found out that the total weight of matter remained unaltered throughout all the chemical changes which he could command, which meant that the total amount of ‘weight’ or ‘mass’ ‘conserves’ itself. This was the foundation stone of the second conservation theory. In due course this law of conservation of mass became an integral part of the nineteenth century science.

The third principle, the conservation of energy is of recent date. According to this law, energy exists in various forms, changing from this to that, but the total amount remains the same. When two locomotive engines collide, their mechanical energy seems to be lost, but at the same time heat energy and sound energy are produced. This conservation law covered all the Known transformations of energy—the mechanical, heat, sound, electrical and so forth.

These three conservation laws held their sway throughout the second half of the nineteenth century. Nobody challenged them. These were three major trump cards of those idealists who cherished the thought of something indestructible, uncreatable, absolute. Nineteenth century scientists professed them as the governing factors of creation, nineteenth century philosophers dogmatised them as the fundamental nature of the universe.

The Buddhist cosmology is just the reverse. In *Milinda Panha* we read :—

“O great King ! A very difficult task the Exalted One has done.”

“Bhante Nagsena ! What difficult task the Exalted One has done ? ”

“O great King ! A very difficult task has been done by the Exalted One, that He analyzed and exhibited a plurality of states in the same continuity.”

Instead of ‘unity in diversity’ the Exalted One preached diversity in unity. But nineteenth century would not tolerate anybody, it launched its boat in the search of ‘truth,’ in the sea of unknown and found out what it could, that is unity in diversity. The stout champion of ‘Monism’—Ernst Haeckel writes :—“Towering above all the achievements and discoveries of the century we have the great comprehensive law of substance, the fundamental law of constancy of matter and force As this supreme law is finally established and others are subordinate to it, we arrive at a conviction of universal unity of nature and eternal validity of its laws. The ‘Monism’ of the cosmos which we establish thereon, proclaims, absolute dominion of the great eternal iron laws throughout the universe.”

The transitory doctrine of Buddhism seemed to lose grounds before the merciless onslaughts of scientific ‘truth.’ The doctrine of ‘plurality of states in the same continuity’ appeared to be passing into oblivion. They thought that plurality of states in the same continuity was merely the result of our ignorance. All is One—the indestructible, uncreatable, unalterable One. This was the last word of nineteenth century philosophy, this was the last word of nineteenth century science. This was ‘Truth’. Hasanna in the highest !

But this was silence before a knock. The knock came with all its thunders. Just as the nineteenth century was drawing to close, Sir J. J. Thompson and his followers began to hammer the atoms which readily began to detach small fragments. These fragments were electrons—all similar and charged with negative electricity. Atoms hailed by Maxwell as ‘the imperishable foundation stones of the universe’ broke down. They got broken into tiny particles, protons and elections, charged with positive and negative electricity respectively.

Again the great iconoclast Sir J. J. Thompson showed that the mass of an electrified body was directly proportional

to its speed. Electrons could be set into motion by electrical means with speed of hundred thousand miles per second. Experiments showed that the mass varied proportionately to the speed as predicted by the theory. Greater the speed, greater the 'mass.' The concept of a fixed unalterable mass abandoned science for good.

This was the fate of the two conservation laws in twentieth century. In this century, physics believes that matter is being annihilated at every instant. The broken particles of matter turn into radiation and consequently carry some mass with them. The new born stars are several times heavier than the older ones for the simple reason that the stars lose the greater part of their matter and mass, through radiation in the course of their lives. Our sun is steadily losing about two hundred and eighty million tons in a minute, though it will take millions of years to lose even a considerable part of its weight. When a piece of wood is burnt, its weight cannot be altogether reproduced in the ashes and smoke. We have to add the part of matter which has been annihilated into radiation. Only then we can have the original weight.

II.

Thus matter is being annihilated and mass also with it. But now one may ask "If so, then why not have the matter and energy as one thing and that one thing still indestructible, uncreatable and primeval? Why not have this energy as the 'imperishable foundation stone of the universe.?"

This is a serious question. Let us see what modern science has to say about it. Nineteenth century science thought of the universe as the playground of two kinds of forces.

I.—Gravitational—which governs the major phenomena of astronomy and keeps us in our position.

II.—Electromagnetic—which controls other physical phenomena, such as light,

heat, sound, cohesion, the chemical changes and so forth. After the advent of Einstein, gravitational forces have disappeared altogether from science. The law of gravitation rightly speaking is nothing more than a mathematical formula giving to the acceleration of a moving body the rate at which the body changes its speed of motion. Newton supposed the existence of a forces—varying directly as the product of the mutually active masses and inversely as the square of their distances apart—which drew off a moving body from its rectilinear motion. Einstein's law did not lend itself to any such mathematical formula. He made an easy interpretation in terms of geometry. The moving planet or a comet is not drawn off its rectilinear motion by a pull of force but by a curvature of the space.

Now that the gravitational forces have disappeared from science, one may wonder why the electromagnetic forces happen to survive? This is not finally settled but it seems very likely that the electromagnetic forces too, will follow the way of gravitational forces sooner or later. Eddington and Weyl have totally dispensed with electromagnetic forces to interpret the physical phenomena. They have resorted to the peculiar geometry of continuum. So it seems that by and by the universe will be dissolved into an empty four dimensional space, devoid of any substantiality, totally featureless, except for the crumples; some large, some small some intense some feeble—all unsubstantial and transitory—in the configuration of space itself.

The three great conservation laws of the nineteenth century broke like bubbles before the onward march of modern science. According to modern science nothing conserves itself. All is perishable, all is immaterial. The course of the universe is a process of re-grouping and dissolution, dissolution and re-grouping. These successions are too rapid for our feeble mind to grasp. We cannot catch them, that is why we see the universe 'as if' continuous. In *Milinda Panha* Venerable Naga-

sena says: "In exactly the same manner your majesty, the elements of beings join one another in series of succession. One element perishes, another arises, succeeding each other, as it were instantaneously.

III.

Modern science has got rid of another great illusion—the illusion of time. In *Milinda Panha* King Milinda asks:—

"Bhante Nagasena! What is cause of the sense of time?"

"O Great King! The cause of the sense of time is ignorance."

In Buddhism time is due to our ignorance. But since Newton, time was supposed to be an eternal, infinite reality which was never conditional. Einstein has conclusively proved that time is never absolute. It is one of the dimensions of space only. We get the impression of time through our perception of displacement of matter. Every one has his own perception of the duration of events and of their order in time, just as he has own perception of bodies extended in space and ordered and arranged in any specific manner. Shwe Zan Aung writes in the introduction of 'Compendium of Philosophy'— "What is space to matter, time is to mind. Time is the concept (Kala-Pannathi), by which first and foremost, mental states are distinguished in internal intuition. It is the 'Sine qua non' of a succession of these mental states."

Instants and time intervals are abstractions from our personal perception and order in events. The duration and order in events are nothing but the perceptual process of displacement which in the Buddhist philosophy is compared to a river. For us this order in events is too swift to grasp. We feel 'as if' an onward flow of time is passing past us, even through us.

Brahmacari Govinda writes in his 'Buddhists Essays' "The unit of measure for

the duration of these states of consciousness is the 'thought-moment' (Citta-Khana) which, the commentators say, lasts less than a billionth part of the time necessary for an eye wink or a flash. But even in this inconceivably minute fraction of time one still discerns three stages, genetic (Utpada), Static (Thiti) and cessant (Bhanga). Just as one takes the atom to be the smallest indivisible unit of matter just so is the 'Khana' the ultimate time unit." So with 'changa' of one perception the 'utpada' of another perception begins and ultimately they overlap and give us a sense of a continuous flow. James Rice writes in his book on 'Relativity'—"Two events which both 'take time' more or less overlap, we feel that a part of one and a part of other are one and the same thing. In fact 'an event' is really the whole of nature, presented to our conscious perception at one moment. It is 'here now' and it is here not really instantaneously—it is present to our consciousness for some finite, if very short time." This 'very short time' of James Rice is the 'thought-moment' of Buddhist terminology—"the billionth part of the time necessary for an eye wink or a flash."

Only for one 'thought-moment' the universe is a reality to us, next moment it is another because our consciousness touches another point of succession of change or displacement. Sir James Jeans puts it in his able words—"Your consciousness touches the pictures (the flow of change) only along your 'world-line,' mine along my world line, and so on. We feel as if we are being dragged along our world-lines so as to experience the points on it which represent our states at different instants of time in turn."

"It may be that time is spread before us in picture, but we are in contact with only one instant, just as the bicycle-wheel is in contact with only one point of the road."

What does the above show? We find here the echo of the sublime Buddhist thoughts.

after many dark centuries. To quote from 'Visuddhi-Magga' of Buddhaghosa :-

"Strictly speaking the duration of the life of a living being is exceedingly brief, lasting only while a thought lasts. Just as a chariot wheel in rolling rolls at one point of the tyre and in resting rests only on one point, in exactly the same manner the life of a living being lasts only for the period of one thought. As soon as the thought has ceased the being is said to have ceased

. The being of the past thought-moment has lived, but is not living nor will it live

. The being of the present thought-moment does live but has not lived nor will it live

. The being of the past thought-moment will live but has not lived nor does it live

To sum up : In the past century matter and radiation were two absolute entities but to-day matter is broken into radiation and radiation is no more stable than matter. Now the question is, whether radiation in turn transforms itself into matter and the whole process begins all over again or radiation gradually melts into 'nothingness.' In other words, whether the creator (if any) is still labouring and sweating in his workshop or has chucked it off as a bad job and retired for good. It is not decided for certain, but eminent scientists like James Jeans on one hand believes that he has and the creation is running down at every moment without the slightest chance to be wound up again. At the same time

eminent scientists like Prof. Milikan, on the other hand thinks that "the lone Artizan is still on His job in His fiery workshop." Science of the present century is too young to say anything definitely.

The trend of the modern science is the denial of any ultimate reality, any unity in diversity, any ego. Modern science is the echoing of the Buddhistic transitory doctrine. To modern science universe is a reality for an instant only. Sir James Jeans admits—"The outstanding achievement of twentieth century physics is not the theory of Relativity, with its welding together of space and time, or the theory of quanta or the dissection of atoms with the resultant discovery that things are not what they seem to be, it is the general recognition that we are not yet in contact with the ultimate reality."

Will we ever be ? I think not. But one day we may find that the ultimate 'unreality' is the ultimate reality. In the words of the best and wisest of all men—the Buddha—"Whether Buddhas arise, O Bhikkhus, or whether Buddhas do not arise, it remains a fact and the fixed and necessary constitution of being that all its constituents are transitory. This fact a Buddha discovers and masters and when he has mastered it he announces, teaches, publishes, proclaims, discloses, minutely explains and makes it clear, that all the constituents of being are transitory."

It seems that after a long wayward drift we have ultimately turned our direction to our lost paradise—the teachings of the Tathagata. We hope to regain it.



BUDDHIST CAVE TEMPLES

(Continued from page 14)

caves are influenced both by Brahmanism and Buddhism. The three caves are almost in ruins. A cave contains a Buddhist Chaitya. Trimurti or Brahmanical Trinity has been carved in the back wall of the main hall.

Caves of Bagh

In the south of Malwa about 25 miles south-west of Dhar is the village of Bagh. To the south of this village is situated a vihara now much in ruins. The caves are nine in number. It is inconvenient to visit these caves as there is no railway station close to them. Thanks to the labours of the Archaeological Department of the Gwalior State which has discovered the caves, repaired and renovated them. No inscription is found in these caves. The sculptures in the Bagh caves known through drawings prepared for Dr. Burgess have now been photographed by Major Luard. The best images representing Buddha or a Bodhisatta with two attendants are found in the south-western group in Cave No. 2. The pose is easy and the modelling good. The paintings at Bagh may be dated the 6th century or 1st half of the 7th century A.D. The dagaba which is found in a few of these caves contains no image of Buddha. But there are images of Buddha, here and there, in these caves from which it may be assumed that they are later than the Hinayana sect. The architecture is not of the same type as that of Nasik caves. A great service has been done by the India Society by publishing an excellent book giving full details and plans of the caves at Bagh with valuable illustrations and interesting descriptions. The Cave No. 2 known as Pandabonkigumpha is well preserved. It is a square vihara with cells on three sides and a stupa inside a shrine at the back. The antechamber has two twelve-sided pillars in front and the walls of this room are adorned with sculptures. There is a standing

image of the Buddha with two attendants. The Cave No. 3 also known as Hathikhana is a vihara. The front portion is dilapidated. The cave originally consisted probably of two distinct halls without connecting cells. The Cave No. 4 known as Rangmahal is the finest specimen of architecture. There is a portico more than 220 ft. long supported by 22 pillars. The shrine at the back containing the dagaba is unadorned with sculptures. The Cave No. 5 is a rectangular excavation, the roofs being supported by two rows of columns. Each row stands on a common plinth. The roof of the Cave No. 6 is dilapidated. The Cave No. 7 seems to be similar to the Cave No. 2 and is dilapidated.

The Caves at Ellora

These caves are some of the most important Buddhist caves of India situated at Ellora in the north-west of the Nizam's territory about 16 miles from Aurangabad. 'Bhikkhugrhas' known as 'Dumalenas' are the first excavations made at the site. Besides the caves of Buddhist origin, there are Brahmin and Jain caves. The Buddhist caves contain distinct signs of later Mahayana sect. The cave No. 2 contains galleries full of images of the Buddha seated on a lotus in a preaching attitude. In the north-east corner, there is a figure of the Buddha, very rough and almost unfinished. There is also a colossal Buddha seated on a sihasana. In these caves the Buddha is seen in the attitude of preaching or in the 'Dharmachakramudra.' The walls are covered profusely with images of Buddha and other Buddhist sages. The Cave No. 3 is a vihara cave containing 12 cells for monks. The walls have also many carvings of Buddhist sages. The Cave No. 4 is in ruins. At the left or north end of this cave there is a prominent figure of Padmapani attended by two females. The Cave No. 5 is a very large vihara. There are many pillars support-

ing the roof of the vihara. The Cave No. 6 contains an ante-chamber in front of the shrine filled with sculpture. The other caves are mostly Brahmanical and Jain but in Cave No. 9 we find the image of the Buddha with various attendants. In Cave No. 10 which is a beautiful Chaitya cave there is a large open court in front. The carvings are very beautiful. The facade is highly ornamental and consists of a verandah surmounted by a gallery leading to the inner gallery within the chapel. The window has been broken up by pillars. The arched roof is carved in imitation of woodwork. The inner side of the gallery is divided into 3 compartments full of figures. A gigantic figure of the Buddha is carved in front of the dagaba. The Cave No. 11 is two-storied. Caves Nos. 11 and 13 are very similar in outer appearance. They consist of an open court entered through a comparatively narrow passage. They contain images of the Buddha with his usual attendants. They contain cells in the walls and show signs of the Mahayana sect.

The town of Ajanta is situated 60 miles north-west of Aurangabad and about 35 miles south of Bhilsa on the G.I.P. Railway. The caves at Ajanta are approached from Phardapur, a small town at the foot of the ghat. There is a good motorable road from Aurangabad to Phardapur and there is a traveller's bungalow which is open to all. The 29 caves at Ajanta have been cut, carved and painted at different times. According to V. A. Smith, the bulk of the paintings at Ajanta must be assigned to 6th century A.D., i.e., the time of the great Chalukya kings. The resulting political conditions must have been unfavourable to the execution of costly work of art dedicated to the service of Buddhism, the Pallava kings having been as a rule ardent worshippers of Siva as we know this from a Vakataka inscription existing in Cave No. 16. Caves Nos. 9 and 10 which are the earliest date back to the 1st and 2nd century B.C. Chaitya and vihara caves are the two types of caves

found at Ajanta. The huge images of the Buddha found in the inner cells of the viharas are almost in the preaching attitude. The frescoes and paintings at Ajanta are the most important features of Buddhist architecture. Decorative painting and ceiling decorations are the wonderful specimens of ancient Indian fine arts. Jataka scenes, e.g., Sutasoma, Sarabha, Matsa, conversion of Nanda, visit of Asita to the Buddha, temptation of Buddha by Mara, etc., are well depicted in these caves. In the Cave No. 26 the most notable sculpture on the walls is the large and crowded composition of the Buddha by Mara. A careful examination of this sculpture shows an assembly of males and females with swords, clubs, etc., trying to create fear in the mind of the Bodhisatta who is destined to attain salvation. This is also found in 'Borobudur' sculpture in Java. We agree with Dr. Burgess that most of the faces are beautifully cut, and the elephants are well drawn. The wheel of life or 'Samsar-chakra,' flying 'gandharvas' and 'apsaras' can be found in them. All these caves present a vivid picture of the feelings and aspirations of the Buddhists during the period to which they belonged. Figures of birds, monkeys, Rheas, wild tribes, etc., are all depicted in these caves. Rivers, seas, rocky shores, fishes, samkhas, etc., are all found in them, and they have a very high artistic value. The majestic figure of the Buddha on the wall on the left of the corridor at the back has attracted universal appreciation. Palaces and buildings are represented by a flat roof over the heads of the figures supported by slender pillars. The dresses are very pretty and variegated. Men of higher rank wear little clothing above the waist but much jewellery, armlets, necklaces, fillets, etc., and men of lower rank are more covered but have no jewellery. Monks are clothed in their usual dress. Ladies of distinction wear much jewellery. In Cave No. 10 the paintings between the ribs of the aisles are of much later date. Near the front on the left wall is a painted inscription in much

older characters. The Cave No. 16 is one of the viharas of great importance to the student of architecture. In the Cave No. 20 the flight of steps with a carved balustrade leading towards a verandah and the pillars with capitals of elegantly sculptured strut figures of girls, the threshold of the shrines recalling the ancient 'torana' (vault) are the materials helpful to understand the evolution of domestic and socio-religious architecture in India. The portico in front of the shrine is akin to a mandapa or a pavilion. The group of worshippers in Cave No. 1 is really very artistic and is a manifestation of an unfettered art. Soldiers are armed with halberds, pears, bows and arrows. A sort of high turban with a knob in front is worn by the males. A broad heavy neck-chain is prominent. All these remind us most vividly of the style of the early sculptures of Sanchi and of the oldest discovered sculpture at Muttra.

Even this brief account of the principal Buddhist caves and cave-temples in India cannot fail to impress the reader with the importance of these rock-cut dwellings and Chaitya halls in the history of Buddhism, and its art and architecture. The phenomenal progress of Buddhism left its imprint on all aspects of Indian life and civilisation especially architecture, sculpture and painting. The caves which once afforded dens for wild animals were found to be lonely dwellings for the recluses. Hidden far away from human localities, they served as halls for the congregation of those of the Buddhist holy order representing different sects and schools, as sanctuaries for the installation of richly carved figures of the Buddha and the Bodhisattvas, and as picture galleries exciting wonder to all visitors. Though the caves are no longer tenanted by those for whom they were built and donated, they still stand with full reminiscences of the glorious past of India.



Blessed Little Children,

MAY you sleep happy. May you wake happy. May you see no evil dreams. May you be beloved of the world.

All these blessings will be yours if you have love in your heart.

In the sacred books there are many lovely tales lovelily told of love. Of which this most precious one I tell you this divine day.

A cow stood suckling her little one. A hunter saw her. "I'll kill her," thought he, and let fly a spear as sharp as sharp could be. With lightning speed it went. It struck the cow. But it harmed not even a single hair of her body. It fell to the ground, curled like a scroll of palm-leaf.

The mother's great love performed the miracle. At the time the hunter let fly the spear, the cow had in her heart an intense love for her little one. And that same love saved her.

Blessed Little Children,

The cow loved only her little one, and she was saved. Whoever can harm you who love the whole world?

When Fa Hian, the prince of travellers visited Ceylon, at Mihintale, in a cave, there dwelt a saintly monk named Dharmagupta. So large was his love that in his holy presence even rats and snakes lived in peace without harming one another.

Blessed Little Children,

After attaining Enlightenment, when the Lord Buddha visited His home, the little prince Rahula went near Him, and feeling His large love, said "Father, even Thy shadow maketh me happy."

Blessed Little Children,

May you live even like the Father's shadow, making the whole world happy.

When the Father entered the Great Peace, and when Ananda, the Beloved Disciple, went towards Savatthi, carrying

Mater Consolatrix

By BHIKKU METTAYYA

the Father's bowl and robe, all whom he met wept, saying: "*Brother Ananda, why comest thou alone? Brother Ananda, where didst thou leave our Lord?*"

Blessed Little Children,

Let not the world be forlorn. Let not the world weep today too?

Buddhists are to the world like mothers. At the good fortune of her child, a mother's heart rejoices. At the misery of her child, a mother's heart quivers and quakes. And that tender heart is the true Buddhist heart.

For doth not the Father say,

*As the mother, at the risk of her own life,
Protects her one dear child,
E'en so, cherish all living beings
With limitless love " "*

The report that the Elder Visakha heard of Ceylon was that it was a land beautiful with garlands of shrines, where the people were full of hospitality and gentle, where any one could lay down at ease in any place, and where the Dhamma shone. And the Elder Visakha, coming to Ceylon, lived happy, meditating: "MAY ALL BEINGS BE HAPPY."

All strangers found the Sinhalese the kindest nation. To quote Robert Knox:

"They are a people proper and very well favoured, beyond all people that I have seen in India . . . They are not very malicious one towards another, and their anger doth not last long, seldom or never any bloodshed among them in their quarrels."



THE PERFECT CURE

*Ah me ! how soon we learn to know
How much this world is full of woe ;
What griefs, what ills have we to bear !
How false turns out what seems so fair !*

*And must we mourn for e'er in pain,
And ne'er the Peace Sublime attain ?
Gleams there no ray to banish woe,
That we may see the Beauteous Glow ?*

*There does, O friend ! no griefs no more ;
E'er gleams that Light upon the Shore,
And they whose eyes are on the Light,
Shall steer across, though dark the night.*

*Let Metta rule thy mind, O friend,
O grief if thou wouldst have an end :
For all full of hope and love,
Thy looks to joy all men shall move.*

*Pure thoughts of love send far and wide,
All evil thoughts, oh ! cast aside ;
Do deeds of love to friend and foe,
Speak words of love that vanquish woe.*

*To them that seek to do thee ill
Prove Love doth conquer Hatred still,
If thus thou make this dark world bright,
Thine eyes shall truly see the Light.*

HENRIETTA B. GUNETILLAKE

"It is not customary to strike, and it is very rare that they give a blow so much as to their slaves. They of the low-lands are kind, pitiful, helpful, honest, and plain, compassionating strangers, which we found by our own experience among them.

"The natural born Sinhalese so much abhor thieving that I never knew any practice it.

"In carriage and behaviour they are very grave and stately, in understanding quick and apprehensive, in discourse courteous, naturally inclined to temper-Neat in apparel, nice in eating, and not

"In their dispositions not passionate, neither hard to be reconciled when angry. neat in apparel, nice in eating, and not given to much sleep.

"They have none of their own nation that begs there for all relieve those of their own families. There are strangers that come from beyond the seas on purpose to beg . . . But I have often seen the beggar will scarce stay till they come out to give them, and then they will follow him with their charity as if it were the beggars just due, which they dare not detain. There heathen are very compassionate to indigent people of what nation or religion soever and their common or usual saying in such a case is he was a Mother's Child. Out of every measure of rice they boil in their houses for their families they will take out a handful, as much as they can grip and put it into a bag and keep it by itself, which they call Mitti-haal. And this they give and distribute to such poor as they please, or as come, to their doors.

"They love a man that makes conscience of his ways. They would not have any hand, or anything to do in killing anything. They reckon herbs and plants more innocent food. It is accounted religion to be just and sober, and chaste and true, and to be endowed with other virtues. It is a saying among them that, if they want a

King, they may take any man from the Plow and wash the dirt off him, and by reason of his quality and descent is fit to be King.

"Husbandry is the great employment of the country. In this the best men labour. Nor is it held any disgrace for men of the greatest quality to do any work either at home or in the field. Their language is copious, smooth, elegant, covertly. Their ordinary Plowmen and Husbandmen do speak elegantly. Riches are not here valued, nor make any the more honourable. Here also is no want of gold."

According to Pling the Elder, who flourished in the first century of the Christian Era, Lanka was the Land of Freedom where slavery was not, where the people lived in perpetual peace without resorting to law-courts, where poverty and sickness were unknown, and where the happy people held a hundred years as but a moderate span of life. The Sinhalese of those days never slept till daybreak nor slumbered during the day. Their wealth exceeded that of the Romans.

Centuries before Sir Thomas More dreamt of his Utopia, the no-place, Lanka, through the blessing of the Lord Buddha, became Eutopia, the Good-Place on earth.

Of the Aryans of His time the Lord Buddha said that they excelled the very gods in wisdom, valour and virtue. According to Megasthenes, the Greek Ambassador at the Court of Candragupta, in Buddhist India slavery was unknown, no woman was known to be impure, and no man ever known to have told a lie. Theft being unknown, the people needed no locks to their doors, and the people lived peaceably and happy and under their righteous rulers. During the days of Asoka the war drum was hushed and the very wind went whispering peace among the nations.

When Fa Hian came, in Buddhist India, no one killed any living thing, and no one drank. As a consequence, capital punishment was unknown. And as Brother

Havell hath shown in his monumental *History of Aryan Rule*, it was the Lord Buddha who saved India from the drink habit. And although Manu condemns the man who, having performed a rite, fails to eat the flesh thereof to be born twenty times a beast, and although Sankara defends the Jyotishtoma as an holy act, and although the Vedas and Smritis sanction the sacrifice of animal life, and although the Maha Bharata bears testimony to the high value of a meat diet, and although, even to-day, at the temple of Kali in Calcutta, from a hundred and fifty to two hundred of our dumb brethren are killed, through the infinite grace of the Lord Buddha, almost the whole of India is still vegetarian. After the coming of the Lord Buddha, there was a revulsion of public feeling against the ordinances of the Vedas. "Let not the living live on the living. Even chaff with insects should not be burnt," said the compassionate Asoka. And Harsha, the second Asoka too, gave sweet freedom to all living beings.

Following the Merciful Master, great Emperors sacrificed their lives for the good of the whole world. Following the footsteps of Him who said "He that nurseth the sick nurseth even ME!" they ministered diligently to the sick. To Buddhists belong the honour of first establishing hospitals in the three continents of Europe, Asia and Africa. Speaking of the origin of the hospital, Professor Walter Sydney Lazarus-Barlow says in the *Encyclopaedia Britannica*:

"Twenty-three of the principal English Countries appear to have had no general hospital prior to 1710, while London itself at that date was mainly, if not entirely, dependent upon St. Bartholomews and St. Thoma's Hospital."

But in this holy land, centuries before the birth of Christ, there were numerous hospitals. According to the Maha Vamsa, Gamini the Great established and maintained eighteen hospitals. Buddhadasa, the Servant of the Saviour, carried the

surgical knife wherever he went and removed the sufferings of living beings. He established hospitals in all the villages of Lanka and wrote a book on medicine. Parakrama Bahu the Great also established hospitals and healed the sick with his own hands. Numerous other Sinhalese Kings founded asylums for the poor and the sick.

But it was in the seventeenth century that Europeans established, in Paris, their first hospital. Even in Europe, centuries before Christ, Buddhists established hospitals both for man and his dumb brethren. Asoka founded hospitals in the realms of Antiochos of Syria, Ptolemy Philadelphus, Antigonus Gonatus of Macedonia, Magas of Cyrene, and Alexander of Epirus.

Saying that "*Hunger is the chiefest affliction*," the Merciful Master fed the poor, and all His followers strived to still the hunger of the world. The saintly Suddatta, through his charities, earned the name of Anathapindikā, *feeder of the forlorn*. The first duty of this religion is verily the healing of the sick and the feeding of the hungry. All great Buddhist Kings held it far more nobler to drive the plough than to wear the crown. The Sinhalese ploughman was verily a prince, fit to rule the world. "Let not even a drop of water flow into the sea without being utilized for the good of my people," said Parakrama Bahu, and he made Lanka the Granary of the East. And so great was the fame of the Sinhalese as engineers that, many centuries ago a King of Kashmir invited them to his land to construct tanks and reservoirs there. Their wisdom and strength they used for the good of the whole world. They were masters of the science of peace, preachers of the Great Peace. The genius of the Sinhalese race is the genius for renunciation, service and sanctity. For them, "*apart from Righteousness there existeth no Happiness*." Their bliss is the bliss of blamelessness and their greatest hero, the Saintly Sangha Bodhi, who, although most beloved of his people, gladly renouncing his throne to his foe, retreated

to the penance-grove and there severed his head and gave in alms.

*"This body so full of blood and flesh,
For the Good and Happiness of the
world bear,"*

said he, and his holy saying still rings in the ears of the nation and hums in their hearts. They expect nothing of the world, they have no grievance against the world, and they live happy in their virtue, purity and charity. There is the bliss of blamelessness and they wish that the whole world will enjoy the same bliss.

And for them the Lord Buddha still liveth, yea, He liveth in their holy hearts. Yea, He liveth in their hearts and that is why they are happy this divine day. He liveth in their homes and He liveth in their Holy Isle.

*"He that seeth the Dhamma seeth ME,
and He that seeth ME seeth the
Dhamma."*

Seated at the feet of the Father they undertake to observe the precepts and live pure and pitiful like the Saints. The very five precepts will make this earth the heaven and he that observeth the eight precepts lives like a Saint. And they that take refuge in the Merciful Master today, and observe the precepts, will one day be heirs unto the Transcendental Dhamma too.

Every Buddhist heart is the place of peace for all living beings and every Buddhist home is the sanctuary of all living beings. And Lanka the Island of the Dhamma is the shelter where all living beings find security and peace: *the Mater Consolatrix* of the World. This Sacred Day may the whole world wake to purity, peace and love, as do the Faithful of this holy land. May the world wake even to the message of the Master,—to mercy.

SOME ASPECTS OF BUDDHISM

By Dr. L. A. RAJAPAKSA

THE most fundamental principle of Buddhism is the realisation of the existence of sorrow, or to express the idea in another form, that all existence is permeated by sorrow. The Buddhist is always made mindful of suffering and of pain, of decay and of death. The Buddha emphasised this fact at every conceivable opportunity, and indeed, He placed it first among the Four Noble Truths that He enunciated. The emphasis laid on the sorrowful aspect of life has inspired many an antagonist of Buddhism to characterize the religion as one of pessimism.

Undoubtedly, there is beauty in nature, and, to some extent, pleasure in life itself.

But this is only a superficial view of the position. The one who looks a little deeper will see that the flower that blooms today, drops tomorrow, that the child the loving parent fondles now, will die anon, and in fine, that all existence, in whichever form or in whatever place it may be, will be concluded by the sure hand of death. *Sabbe sankhara anicca dukkha anatta.* Moreover, the Enlightened One proceeded to teach the world the method of eradicating this suffering by destroying its root cause. If that be so, then the charge of pessimism fails, for a doctrine that aims at the annihilation of all suffering is truly one of undoubted optimism.

Buddhism is essentially a religion for the intelligent. Its teaching sometimes appears even paradoxical. To take but one typical case, the materialist—for the average man is that—thinks that *wealth* consists in the accumulation and increase of material things, whilst the Buddhist defines *wealth* as the absence of want; and consequently the richest person is the one,

whose wants are least, not the one who possesses the greatest number of material things. *Santutthi paraman labhan.*

For the Buddhist, there is no eternity in hell just as there is no eternity in heaven, and therefore no everlasting damnation. The most glorious assertion ever made for mankind was made by the Buddha, when he preached that the God—if there is any

that can be called by such an appellation—is *within* man, not *without* him. Every sentient creature in the world, both high and low, may more, every being in existence from the very highest in the *arupa lokas* to the lowest in the *apayas*, has to seek out his own salvation by his own efforts. Here, there is no question of one taking upon oneself the sins of others, and, by one's merits saving others. A Buddha may show the Right Path, and caution those who are inclined to stray from that course by expatiating upon the dire consequences of such deviation, but actually to save someone else. This, not even the Supremely Awakened One can do.

A Buddhist is an atheist in the etymological sense of the term. *Sabban annisaran etan.* He believes that he does



WAL CHASING TEMPLE IN SIAM

not owe his existence to a divine creator, whom he has to propitiate and worship. Consequently, he has no place in his doctrine for commandments. He does not pray for any external aid, for he knows that the gods, to whom the prayers are addressed, are well nigh as impotent as he is himself in the matter of giving succour.

Simple faith of a person endowed with the most childish mentality may bear him to his heavenly goal, according to the doctrine of other religions; but in Buddhism the goal cannot be attained by any but the most intellectual, and the path thither is by no means easy to tread. The inexorable law of Karma enjoins that whatever one sows, one has to reap. It is within the power equally of the wise man as well as of the fool to do the ordinary *kusala kamma* or *akusala kamma*. Good deeds will result in the doer ascending to the *deva lokas*, just as inevitably as bad ones will drag him down to the *apayas* or *pretha lokas*. But Nibbana, the goal of every Buddhist, the end of all suffering, and the cessation from all existence, cannot result from this kind of *kusala kamma* or *akusala kamma* alone. There is a *kamma*, the

kusala kamma of the Noble Eightfold Path, that ends *Kamma*. Nibbana is *this* cessation of *Kamma*.

One has to understand that there is no *ego*, that really it is an illusion to imagine the existence of an *I* or *You* or *He*, that no soul passes from a mortal being when he terminates his earthly existence. Nevertheless, something happens which results in rebirth. The death of A here immediately results in the birth of B there, but the B is neither A, nor not A. *Naca so naca anno*-- and so through countless lives the process goes on, always causing suffering. This continuity can only be ended by an appreciation that *tanha*, which is the clinging to this apparent self and existence, must be uprooted and destroyed. Meditation (*bhavana*) and concentration of the mind (*citt'ekaggata*) are the great weapons of the Buddhist. By their potent aid, together with earnest endeavour on the right lines, the Buddhist pierces the evil of darkness that envelops him, and breaking the webs of illusion that bound him, perceives the secret of true happiness, enters upon the stream, and so attains the bliss of Nibbana.





TISSAMAHARAMA, DAGABA

The Daily Duties of a Buddhist

THE Lord Buddha came to the world to preach the Good Law of Righteousness to all living beings. Born in the family of the royal Sakyas, he was known as Prince Siddhartha, and as the Sakyas claimed kinship with the solar dynasty of the line of the great King Ikshvaku, he was also called by the name of Angirasa Kumara or Prince Angirasa. His home was on the Himalayan slopes, and the city in which he was born was called Kapilavastu. His father built for him a palace for each of the three seasons, and provided all kinds of luxuries and comforts to keep the mind of the young prince away from unworldly thoughts.

It is the law among the royal Kshatriyas to train every boy to fight in the battle-field. To wield the sword, to lay down his life for the protection of the country was more than a social law, it was a religion. The Brahman astrologers had already prophesied that the Prince would either be a world-conqueror or the spiritual Saviour of mankind. The Raja Suddhodana did not desire his son to go as a beggar into the world, wearing the yellow robe, but wished to see him become a mighty ruler. In his sixteenth year the Prince was married to the Princess Yasodhara, who was known

By the Late

Rev. DEVAMITTA DHAMMAPALA

as Bimbadevi, for her form was so perfect that she looked like a golden statue. She too was sixteen years old when she was united to the young Prince. The Kshatriya beauties of Kapilavastu were her maids of honour, and the Prince loved her exceedingly, and it is said in the Theri-gatha Commentary that for many million incarnations each had vowed to become the companion of the other. In his twenty-ninth year things changed. The Prince after much reflection came to the conclusion that a life of sensual pleasure and of attachment thereto was ignoble and unworthy of one who aspired to be first in the world. He tasted the sweets of pleasure but was never attached to them. It is said that he never showed what is called the chanda raga or desire for a renewal of any particular pleasure. Ordinary people in the world are attached to sense-pleasures, not so was the Bodhisat. He began from his early youth to train himself to control his desires, and when the time came to renounce them the task was easy.

In the history of Hedonism there is only this solitary figure who gave up deliberately the pleasures of a prince. He was young, he had everything at his command,

a lovely wife and a young son, but he left them all. Religious reformers before the Buddha and after him have appeared, but not one had made so much sacrifice as the Prince of Kapilavastu. Leaving the palaces and the pleasures of a prince, he accepted with joy the life of the ascetic, and like a free bird wandered from place to place in search of the absolute Truth and perfect eternal happiness here and hereafter. Readers of the "Light of Asia" can appreciate the life of the Prince, and in the world to-day millions are made happier by the contemplation of that perfect and sublime life. From his twenty-ninth year to the thirty-fifth he went through the experiences of bodily mortification, in order to ascertain whether ascetic practices without purification of mind and body from desires were sufficient to reach the goal. Several suttas in the *Majjhima Nikaya* relate the ascetic observances of the Prince during his wanderings in the forests of Uruvela. The topmost heights of the most rigid ascetic practices then known to the ascetic world were not sufficient for him. He climbed higher and higher, and he fell down in a swoon, no further could he go. Other philosophers in India have reached high altitudes of asceticism, but they did not reach the summit, and he condemned while they did not.

Even to-day in India there are many ascetics who have given up ascetic habits, but they have not the courage to tell the people that asceticism is useless. The lofty nature of the Buddha is seen in that he condemned things that brought no advantage for the spiritual student in his journey along the path of holiness. Life is too sacred and too precious to be destroyed, for even the meanest insect wishes to live, and always shows fear of death. If we desire to live happily do not let us kill, and let us always show mercy to the suffering. Prince Siddhartha realised the hindrance of sensual delights. A life of plea-

sure with its attendant disappointments and worries is not suited for the aspirant to Nibbana. A life of pleasure appeared to the Buddha as a life of ignoble waste, and the life of the ascetic as a life of misery; but the life of service in enlightening the illiterate, in elevating the fallen is most glorious and noble, and is better than the life of the gods.

The life of the Bhikkhu who abstains from sin and the practise of selfhood is therefore greater than that of kings. Compassion, mercy, lovingkindness, these are the foundation stones of the religion of the Buddha, and in the *Salleka Sutta* he enjoined certain practices to be observed by the student who wishes to realize the delights of the higher life. Manifold are the heresies of religion based on the *ego* question and on the cosmic process. So long as one does not realize the "netam mama, neso 'hamasmi, na meso attati" (This is not mine, this am I not, this is not my ego) so long will one be under the fetter of delusion. Perhaps it is good to know, especially for those who wish to become practical Buddhists, what methods to adopt for the realization of the supiritual life.

The Buddhist has to cultivate mercy, he has to think and live with a heart full of mercy to all creatures; he has to abstain from killing, stealing, impurity, lying and slander, from speaking harsh words, from vain and idle talk, from covetous thoughts, from ill-will; he has to become analytical according to the law of causality, and look at things from the karmic standpoint; he has to cherish thoughts of lovingkindness to all, and have the desire to renounce such pleasures as would excite the senses. He should speak only words of truth and kindness, and follow a profession of righteousness, avoiding the sale of liquor, of animals for slaughter, of poisons, of murderous instruments, of human beings; exerting himself to avoid all evil and to do all good. He

(Continued on page 46)



A VESAK MESSAGE

THE lucent orb that circles round the Earth,
Waxes, wanes and ever perturbs the sea
And to the watchful toilers of the deep
A friendly portent shours of ebb and flow;

And to the ploughman with his knotted hands
Recurrent brings the days of Rest and Ease,
When he with wife and son his offerings makes
Of flowers and fragrant lights before the shrine

That dignifies the homely countryside
And fills simple mind with ardent Zeal.

But once a year the Full Moon marks the day
Of Universed Joy and calm and peace,

When every worker ceases from his toil,
And clad in white, with heart of pure intent,
Forsakes his wordly thoughts and restless cares—
That mar the tranquil mind at other times.

To consecrate the day with humble brow
In deep devotion of the Sacred Being
Who for the love of us proclaimed the Truth
That leads from changing woe to changeless Bliss

Rejoice ye worlds, let sufferers all rejoice !
For on this Holy Day was born our Lord
Adored of men and gods, world's counterpoise;
Expounder of the Way, and of the World.

BY THE LATE DR. C. A. HEWAVITARANA

The Nagas

AT one time in the history of the world men classified under certain races derived their names from those of

animals. The monkeys and bears of the Ramayana were aboriginal races inhabiting the South of India. Aboriginal tribes of North and South America were designated by a name of some animal. The practice also prevailed in Africa and other parts of the world

of Ceylon

By
Dr. W. A de SILVA

Tradition indicates that Lanka was inhabited by various races from time to time. At one time the Island was occupied by Asuras, later by Rakshasas, Yakkhas and Nagas. The Aryan occupation dates from about 543 B.C.

Sura, Asura, Siddha, Vidyadhara are mentioned in early Indian records as races possessing supernormal powers. Suras were divine, they possessed all the attributes of prosperity and power. Asuras were fighters and were of a jealous disposition and unscrupulous and selfish. They were always at war with the Suras. Siddhas possessed power and knowledge which enabled them to become discoverers. Vidyadharas were accomplished in science and had the ability to use their extensive knowledge for practical purposes.

The word Naga has been used in describing several races. The original meaning of the word is powerful, or endowed with superior power. The cobra, the serpent, is Naga. His deadly power is well-known. He was worshipped by people of many races. He is held in awe and respect. The elephant is also known as Naga, he is endowed with superior power. A forest

inhabited by elephants is a Naga Vana. We have still a Naga Vana in the North-Western Province. There was also the Maha Naga Vana at Mahiyangana, the chief city of the Yakkhas.

Old books mention four principal races who inhabited the four quarters of the earth apart from the race of the Aryans who made India their home.

The Aryans claimed to be superior to others and in their estimation were the type. The others they considered imperfect and defective in cultural attainments. The four races that inhabited the four quarters of the world had each their own king, chiefs, officers and followers. Their countries were divided into provinces cities, towns and villages with a complete system of orderly government. They held their periodical assemblies to decide questions of policy, etc.

In the north was Uttarakuru under the sway of Vaisravana. The men there were possessed of much wealth the land was prosperous, no-one had to engage in labour for his own needs. Riches were not considered to have individual ownership. There was no distinction of 'thine,' and 'mine,' all were equal, all were free and all shared in the prosperity of the land. They were ideal communists.

In the region of the South lived the Kumbandas; their king was Dratharasta. The men were noted for their low cunning. They delighted in evil and harsh speech and they lived by robbery and cheating. In the Eastern region lived the Gandharvas, fond of music, dance, and enjoyment. They loved good living and fine dress. The Nagas lived in the Western region. Their country bordered the great ocean. They were rich and powerful, possessed strength and beauty and were great warriors and bold adventurers. They possessed much costly jewellery and wearing apparel and horses. They were fond of music, song and dance.

Such is the description of the Naga race. In later times, writers and artists began to

describe the Nagas as possessing some of the attributes of the cobra. The paintings of Ajanta and stone carvings of the same period, that is, the sixth century of the Christian era, started depicting the Nagas with head dresses resembling the hood of the cobra and sometimes as beings who at their wish were able to assume the form of the cobra.

The original homes of the Naga race appear to be the eastern coastal regions of Africa, such as Ethiopia and Egypt and the Islands of Zanzibar and Madagascar. They were traders and their adventurous spirit took them to other lands. There they formed their settlements or spheres of influence whenever an opportunity occurred for establishing a profitable trade. They were powerful, were exclusive and did not mix with the people among whom they settled. They were brave and ruthless fighters, dreaded by their neighbours. They acquired a reputation for these qualities and were able to live their own superior lives in strange lands. With the disruption of their home lands, they gradually lost their power and influence. They were eventually unable to continue their attitude of isolation. They tried to make in each of their settlements a centre of power, but they failed to impress or to succeed in conserving their influence and so gradually dwindled down to insignificance.

It was when they were in this condition that we find an account of their last stand in Ceylon.

Lanka about 600 B.C. was mostly occupied by Yakshas with a chief city at Mahiyangana and tribal strongholds in many parts of the land. The Northern and Western sea boards were occupied by Nagas.

Maninaga Divayina (the Island of jewelled Nagas) was situated in the North in Jaffna and the surrounding country. It was a Naga principality and was an important trading centre. Kelaniya was the principal Naga city. The Naga King, Maniakki (jewelled eyes), lived at Kela-

niya. In the hills behind Kelaniya was another Naga settlement, Vadunnagala. These settlements were fortified and the houses, it appears, were built in a peculiar way and mostly underground.

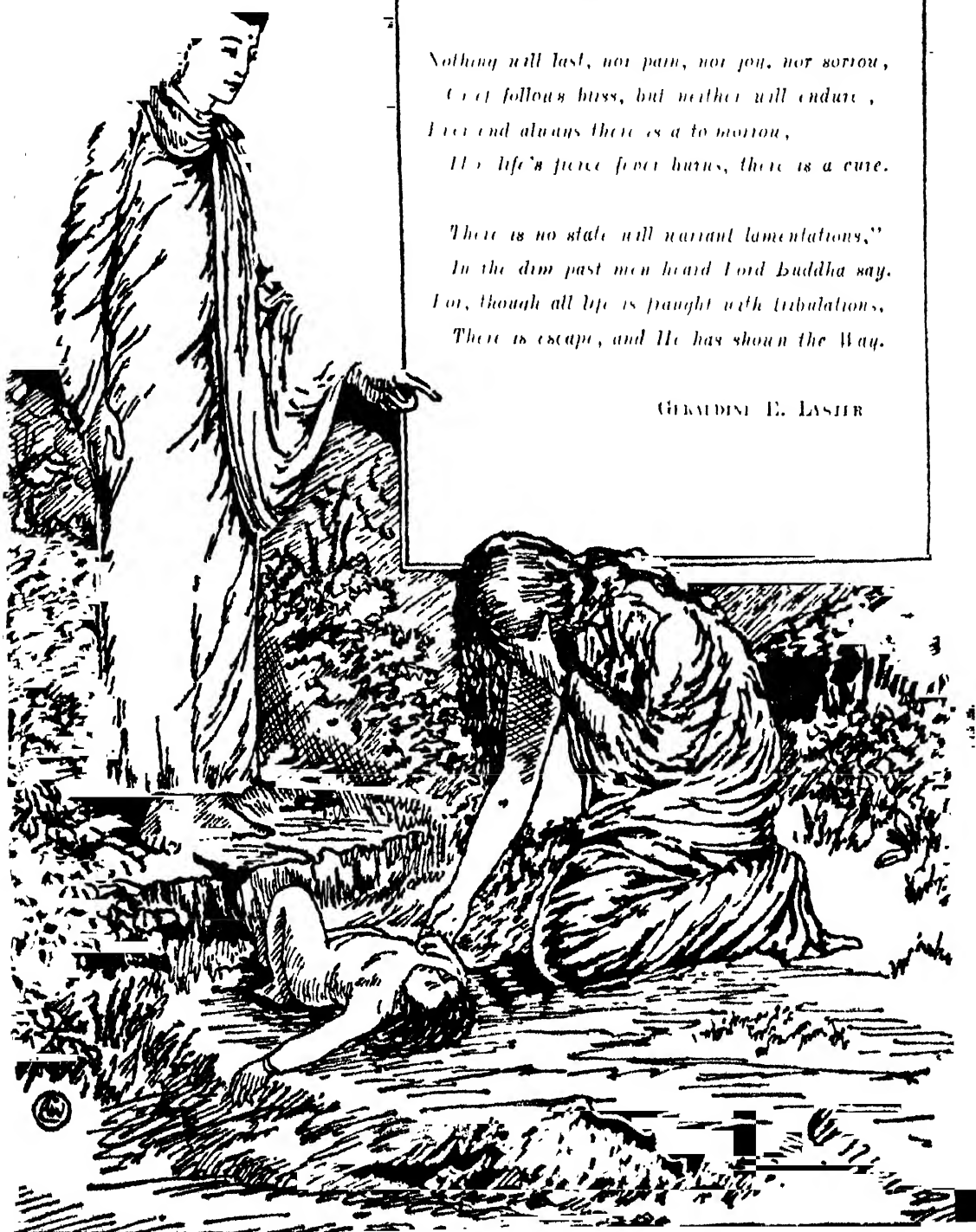
The cause of the decay of this powerful race is apparent. Common action and common aspirations gave place to individual and selfish aggrandisement. The Naga Kingdom of Lanka divided itself into three groups. Kelaniya lost its supremacy and had to acquiesce in giving independence to two of its territories. The rich Maninaga Divayina with the control of the pearl banks was occupied by Mahodera, a son of the sister of Maniakki of Kelaniya. The hill country to the rear of Kelaniya, the Vadannagala which yielded gems and precious stones, was in the possession of Culodera. Culodera was the son of the sister of Mahodera. A gem-set seat—Pallanka—one of the treasures of the Naga Kings had been given to Mahodera's mother. Before her death she gave it to her daughter and not to her son. The daughter gave it to her son Culodera. This enraged Mahodera and there was a fight for the possession of the gem set treasure, evidently the palladium of the sovereignty of the Nagas in Lanka. Kelaniya, Vadannagala and Maninagadwipa all engaged in a deadly conflict, thousands of Nagas were killed and their resources were severely taxed. It is stated that they offered the treasure to the Buddha himself and it was eventually enshrined as a relic. Be it as it may be. The great Naga race that had wielded such immense power and prestige became subjected to that inevitable law of rise and fall. Of their overseas possession, their last strong hold was Lanka. The Nagas of Lanka had no home to look to, no central authority from whom they could obtain power or help or the prestige of greatness. They had tried to lead an independent existence in Lanka, but time and events were not in their favour. The last of the Naga power was thus extinguished in Lanka.

HOPE ETERNAL

*Nothing will last, nor pain, nor joy, nor sorrow,
Ere follows bliss, but neither will endure,
Ever and always there is a to-morrow,
If life's fierce fever burns, there is a cure.*

*"There is no state with variant lamentations,"
In the dim past men heard Lord Buddha say,
For, though all life is fraught with tribulations,
There is escape, and He has shown the Way.*

GERAUDINE E. LASTER



Lord Buddha's Last Sermons

MAHĀ-PARINIBBĀNA-SUTTA gives an account of Lord Buddha's preaching activities among the people at various places and describes how he caught his last illness which resulted in his death. This sutta is known as the Book of the Great Decease or demise. Readers are requested to read the whole of it as it is very instructive. The following are extracts from some sermons addressed by Him to his disciples.

The Blessed One addressed his brethren in the Service Hall as follows :

"Therefore, O brethren—ye to whom the truths I have perceived have been made known by me—having thoroughly made yourselves masters of them, practise them, meditate upon them, and spread them abroad; in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitudes, out of pity for the world, to the good and the gain and the weal of gods and men !

"Which then, O brethren, are the truths which, when I had perceived, I made known to you, which, when you have mastered it behoves you to practise, meditate upon, and spread abroad, in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and the happiness of the great multitudes, out of pity for the world, to the good and the gain and the weal of gods and men ? "

They are these :

*The four earnest meditations,
The fourfold great struggle against sin
The four roads to saintship, . .
The five moral powers,
The five organs of spiritual sense,
The seven kinds of wisdom, and
The noble eightfold path.*

"These, O brethren, are the truth which, when I had perceived, I made known to you, which, when you have mastered it behoves you to practise, meditate upon and spread abroad."

2

The Blessed One addressed the brethren at Bhandagama as follows :

"It is through not understanding and grasping the four truths, O brethren, that we have had to run so long, to wander so long in this weary path of transmigration—both you and I."

"And what are these four ? The noble conduct of life, the noble earnestness in meditation, the noble kind of wisdom, and the noble salvation of freedom. But when noble conduct is realised and known, when noble meditation is realised and known when noble wisdom is realised and known when noble freedom is realised and known—then is the craving for existence rooted out, that which leads to renewed existence is destroyed, and there is no more birth."

Thus spake the Blessed One; and when the Happy One had thus spoken, then again the teacher said :

*"Righteousness, earnest thought, wisdom, and freedom sublime—
Knowing them, he, the knower, proclaimed the truth to the brethren,
The master with eye divine, the quencher of griefs, must die !*

3

The Blessed One said to the Venerable Ananda as he sat down by his side :

"Enough, Ananda ! Do not let your self be troubled; do not weep ! Have

not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave, sever ourselves from them? How, then Ananda, can this be possible -- whereas anything whatever born, brought into being, and organised, contains within itself the inherent necessity of dissolution--how, then, can this be possible, that such a being should not be dissolved? No such condition can exist! For a long time, Ananda; have you been very near to me by acts of love, kind and good, that never varies, and is beyond all measure. For a long time, Ananda, have you been very near to me by words of love, kind and good, that never varies, and is beyond all measure. For a long time, Ananda, have you been very near to me by thoughts of love, kind and good, that have done well. Ananda! Be earnest in effort, and you too shall soon be free from the great evils--from sensuality, from individuality, from delusion, and from ignorance.

4

The Blessed One addressed the ministers named Sunidha and Vassakara sent to him by the King:

*"Wheresoe'er the prudent man shall
take up his abode
Let him support there good and upright
men of self-control.
Let him give gifts to all such deities as
may be there
Revered, they will revere him honoured,
they honour him again:
Are gracious to him as a mother to her
own, her only son.
And the man who has the grace of the
gods, good fortune he beholds.*

5

The Blessed One taught Ananda a way of Truth named "Mirror of Truth" which if an elect disciple possesses he may himself predict of himself, "Hell is destroyed for

me, and rebirth as an animal, or a ghost, or in any place of woe. I am converted, I am no longer liable to be reborn in a state of suffering, and am assured of final salvation."

"What then, Ananda, is this mirror of truth?" It is the consciousness that the elect disciple is in this world possessed of faith in the Buddha--believing the Blessed One to be the Holy One, the Full-enlightened One, Wise, Upright, Happy, World-knowing, Supreme, the Bridler of men's wayward hearts, the Teacher of gods and men, the Blessed Buddha. And that he (the disciple) is possessed of faith in the Truth believing the truth to have been proclaimed by the Blessed One, of advantage in this world, passing not away, welcoming all, leading to salvation, and to be attained to by the wise, each one for himself. And that he (the disciple) is possessed of faith in the Order--believing the multitude of the disciples of the Blessed One who are walking in the four stages of the noble Eightfold Path, the righteous, the upright, the just, the law-abiding--believing this church of the Buddha to be worthy of honour, of hospitality, of gifts, and of reverence; to be the supreme sowing ground of merit for the world; to be possessed of the virtues beloved by the good, virtues unbroken, in fact, unspotted, unblemished, virtues which make men truly free, virtues which are praised by the wise, are untarnished by the desire of future life or by the belief in the efficacy of outward acts, and are conducive to high and holy thought.

This Ananda, is the way, the mirror of truth, which if an elect disciple possesses he may himself predict of himself:

"Hell is destroyed for me; and rebirth as an animal, or a ghost or in any place of woe. I am converted; I am no longer liable to be reborn in a state of suffering, and am assured of final salvation."

There, too, at the Brick Hall at Nadika the Blessed One addressed to the brethren that comprehensive religious discourse on

the nature of upright conduct, and of earnest contemplation, and of intelligence.

"Great is the fruit, great the advantage of earnest contemplation when set round with upright conduct. Great is the fruit, great the advantage of intellect when set round with earnest contemplation. The mind set round with intelligence is freed from the great evils, that is to say, from sensuality, from individuality, from delusion, and from ignorance."

The Blessed one proceeded to Vesali and stayed in the grove of the Courtesan named Anibapali who became later as the Master's disciple. There the Blessed one addressed the brethren.

"Let a brother, O mendicants, be mindful and thoughtful; this is our instruction to you."

"And how does a brother become mindful ?

"Herein, O mendicants, let a brother, as he dwells in the body, so regard the body

that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the grief which arises from bodily craving—while subject to sensations, let him continue so to regard the sensations that he, being strenuous, thoughtful, and mindful, may, whilst in the world, overcome the grief arising from the craving which follows our sensation—and so also as he thinks or reasons or feels let him overcome the grief which arises from the craving due to ideas, or reasoning, or feeling."

"And how does a brother become thoughtful ? "

"He acts, O mendicants, in full presence of mind whatever he may do, in going out and coming in, in looking and watching, in bending in his arm or stretching it forth, in wearing his robes or carrying his bowl, in eating and drinking, in consuming or tasting, in walking or standing or sitting, in sleeping or waking, in talking and in being silent.

The Daily Duties of a Buddhist

(Continued from page 38)

should investigate and analyse objective and subjective phenomena to see the truth of the emptiness of the body and the sensations; consecrate his mind from walking in the path of sensations and perceptions, and acquire the wisdom of Panna, which transcends the wisdom of the worldly-wise. He should realise the emancipation from the fetters of ignorance, and begin to practise the method of training the mind by driving out dulness and lethargy. He should be mentally calm and patient, love the Buddha; drive out anger, and never slander nor bear malice. Never should he entertain envy or meanness, show hypocrisy, or deceive others. He should yield

to good advice and not be conceited. He should be polite and courteous in language, faithful to friends, and never procrastinate.

Let him be convinced of the truth of the teachings of the Buddha by studying the Pali Suttas, live full of modesty, attentively listen to the teachings of the Buddha, exert himself ceaselessly, be ever vigilant and analytical, and acquire the higher knowledge of the Abhidhamma. He should not be dogmatic or bigoted, but should willingly abandon false views:—such are the thoughts that the spiritual student has to generate when living in the midst of his friends.

Buddha Gaya—Our Birthright

AMONG the 18 hundred millions of human bipeds who love and cherish each other on this old earth of ours, there are at least five hundred millions of this number who hope to reach Nirvana by pursuing the noble Eight-fold Path which the gentle and enlightened Buddha first pointed out to mankind. Many of those millions in pursuit of that Path have only armed themselves with love and compassion of their fellows while millions of the other bipeds in many lands, pursuing, not a path but a trinity known as Mammon, Luxury and Fashion, have armed themselves with such cheerful and enobling weapons as poison gas and machine guns. That these weapons are not intended for ornament the world has had ample evidence in many countries which boast of high civilizations. These "civilized" nations use these weapons as a means by each side of persuading their enemies of the strength and justice of their cause.

One who is a Buddhist, at least, would think that there could be little justice in a cause whose enforcement required the slaughter of millions of healthy, active and apparently reasonable beings, besides the incidental misery, death and famine which it brought to thousands of innocent and defenceless women and children. But justice is just the very thing of which the belligerents preach, and even today we believe it would be hard to convince either an Italian or a German that it was plunder and not justice which called him to the bloody and reeking shambles of Abyssinia and Belgium. It is not very hopeful to find one's self in a world where it would seem to be almost necessary to follow and to better the example of the modern European States or nations, by inventing a new and more deadly poison gas before one would be able to

get a hearing for the wrongs of the past and for justice withheld century after century.

For nearly fifty years, the 500 millions of people living in China, Cambodia, Japan, Siam, Burma, Tibet, Mongolia, Manchuria, Chittagong, India, Ceylon and other Buddhists living in other parts of the globe, have been denied justice. They look up to India as their holy land. On this earth there is no holier and more venerable a spot to the Buddhists

than the place whereon stands the Great Temple and the sacred Bodhi Tree at Gaya where, 2,526 years ago, the Prince Siddhartha of the Royal Sakya clan sat with the resolute will to reach the supreme state of Abhisam Bodhi. He became the fully Enlightened One, and he sat there seven days enjoying the bliss of enlightened freedom, and having realised the supreme condition, he got up from the adamant seat and remained standing, gazing at the tree in grateful recognition of the services it had rendered in giving him shade when engaged in the great struggle with life and won the great victory annihilating all passion. Since that memorable week the Bodhi Tree and the Bodhimanda at Buddha Gaya have become objects of veneration to the Buddhists throughout the world. It is here in that part of Behar known to all scholars as Buddha Gaya that Asoka erected in the third century B.C. a temple dedicated to the Lord of Peace and Compassion. Six centuries later another temple was erected on the site of that which the enlightened piety of Asoka had built, and this temple still rears its hallowed and imposing mass today—a monument and a tribute to the love and to the devotion of more than a hundred generations of Buddhists who had lived and laboured to civilize and soften the manners

By

RAJA ASOKA

and the feelings of that headstrong and violent animal man.

The India of the centuries during which this temple flourished in all its stately grandeur was a very different thing to the impoverished ignorant and jarring medley of castes and sects, which is known as India today. Unfortunately for this Buddhist civilization and splendour it took no account of the hordes of savages which dwelt beyond the frontier of India, and when, that tide of barbarism which had rolled with such disastrous consequence from the Tigris to Vienna on the North and to the Kistna on the South, had reached the zenith of its rise, the glories and the culture of Buddhist civilization in India were submerged beneath that destructive and degrading flood. Whatever Hinduism may have suffered at the hands of those vandals it was against Buddhism chiefly that the full force of their venom was directed. Buddhist temples were destroyed all over India, Bhikkus were slaughtered in thousands and the noblest faith yet promulgated for the salvation and happiness of mankind was driven from the land of its birth to seek in other lands a refuge and a home. Buddhism neither preaches nor expects revenge. The followers of the gentle and enlightened Buddha may well leave this degrading sin to their enemies. But justice is something to which peoples as well as individuals are entitled and the time will yet come when the wrongs of the past will be righted.

For centuries the temple at Gaya, deserted and neglected, became a ruin forgotten by its enemies and perhaps by its friends. A Saivite monk settled in its vicinity in the early part of the eighteenth century, and this individual it seems obtained a grant of the land adjacent to the temple from the Mohommedan ruler who then controlled the destinies of Behar. The temple itself however seems to have been forgotten for it is not mentioned in the grant. Nearly 700 years after this wandering Fakir squatted at Gaya and took possession of the

temple, a movement was started in co-operation with all the Buddhist countries to win Buddha Gaya to the Buddhists which culminated in a series of law suits ending ultimately in favour of the Mahant during a period of nearly fifty years. The Buddhists are still pursuing the fight but they, who are seeking to recover possession of the shrine as the natural and religious heirs of its founders, have been treated as people who have no right to the temple at all, although they have spent thousands in having repaired it and go on contributing much more by way of offerings. The latest to enter this age long fight is the Buddha Gaya Defence League. Having lost faith in the failures of the constitutional methods employed in this connection by the Buddhists during a period of nearly half a century, they have decided on a Satyagraha campaign. The League has wide support in Burma and Chittagong having carried on propaganda in this connection for some time. The League is now making arrangements to send to Gaya an army of volunteers to offer Satyagraha at the shrine until the Mahant comes to terms.

The Mahant's right to the temple is precisely that of an heir or the assignee of a burglar who had murdered the original owner. The British having destroyed the power of those barbarous plunderers, the Mahant's title goes the way of the Mogul Emperors. In short it reverts to the conquerors. When we think of the Buddha, the British Empire will appear far too weak and timid to be associated with those of Alexander and the Caesars; theirs were things of gold and fame, ours is a petty concern of gunnies and jute. It has been dinned into the ears of the world on every conceivable occasion, that Great Britain is the greatest Mohommedan power on earth, since India contains seventy millions of Moslems. The boast on the assertion would be much more intelligent if it were proclaimed that the United Kingdom is the greatest Hindu power in the world since its Hindu subjects number two Hundred and thirty millions. There are likewise several

millions of Buddhists lying around in various parts and corners of the Empire, and although they are far from being the most noisy element in the population, they are by no means the least important of the lieges of their very lovable Monarch George VI.

The world has witnessed the birth, the life and the death of many Empires, many religions and many civilisations. None have been so noble as those which had their birth in India. They have survived those of the past, and they will survive all of these which exist at present. In the religions and the philosophy of India, there exist those sublime and exalted truths, the knowledge and practise of which may enable the man to attain the highest ideals. This is the connection which Englishmen should cultivate and of which they may hereafter be allowed to boast. It is this connection with India which shall make Great Britain immortal. It is not necessary to invoke the shade of Byron to tell the world what Gaya might have again become had the Buddha returned to its sylvan

shades there to repose forever on the spot where grew the Tree which he loved so well. Had Britain applied its principles of justice and fairplay, not in the narrow or domestic sense, but in its wider and public meaning which characterised the acts of Asoka, Caesar, Alexander, Marcus Aurelius and Julian, besides a hundred others who have left the example of their public justice as a guide into whose hands and to whose keeping is given the happiness and the welfare of Nations, it would have conferred both honour and fame on the British name, whose deeds and grandeur would have lived in association with them and would have been remembered thousands of years after that Empire has been numbered, with things that are passed.

Meanwhile the Buddhist world will continue to live in that light which first shined at Gaya, that light which shall not be extinguished till the entire human race, after countless millions of years is enfolded in that eternal repose which is, or is in, Nirvana.



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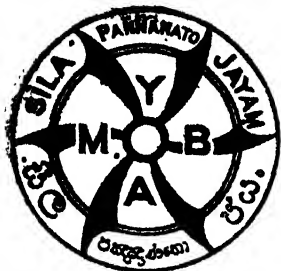
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Buddhism—World's Salvation

IF you only cast a rough glance over the present-day humanity what a dreadful impression you will have on noticing the hatred, rivalry, chaos and other evils so prevailing among every class and every nation. Nations are feverishly engaged in devising and perfecting ways of destruction. Only a spark is required to start the conflagration, the result of which no one can predict. Boundless greed in sensual enjoyment is developed here and there. Things as sympathy are hardly to be seen among different races and classes. What will you think in realising that thousands upon thousands of lives are readily going to be killed artificially, while we ourselves would feel unendurably painful with even a small nail or pin pierced into our skin? Is it not unfair to still accept our own enjoyment at such a time, neglecting the soon-coming disaster of the whole world? It is said to be not at all imaginary that our much-talked-of civilization would come to an end in some day remote or near.

The leaders, workers, executives and even the whole community are not to be blamed. But it is the fault of the so many “isms” we have from the clever discoveries of our philosophers and scholars of different opinions. Now the time is up to claim every one to consider things with a cooler brain and an open heart.

Well, how can we help the world? We will try to call up the awakening of the whole humanity by the effort of their own

consciousness through the way taught by the Buddha Sakya Muni.

Dr. George Grimm points out in his “The Doctrine of the Buddha, the Religion of Reason,” that the Buddha-doctrine is “the cognised in itself, the doctrine of actuality to be seen with one’s eyes.” Apparently Buddhism seems also one of the many “isms,” yet it is the truth that you can verify and attain personally in your present life. It teaches *Anicca* (impermanence), *Dukkha* (sorrow), *Anatta* (egolessness), *Sunyata* (void), *Anuttara Samyak Sambodhi* (supreme perfect enlightenment) etc. which will naturally and effectually eradicate the root cause of the present chaos, created by nothing else than *Lobha*, *Dosha* and *Moha* or greed, hatred and ignorance of both individuals and nations.

Let us, therefore, do our trifle share of duty to start this universal peace-creating work to disseminate His Doctrine for the benefit of the 1,600 millions of people on the globe. It has been our national destiny to be the custodians of the Dhamma. For twenty-three centuries we have preserved the Master’s teaching in its purity. It should now be our endeavour to revive the missionary spirit that marked our forefathers and carry the message of the Dhamma to other lands so that the world at large may come to know the truths which the Blessed One taught for the good of mankind.

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LIFE'S CONSUMMATION

*Oh, Heart of all the World,
You beat as one,
All suffer pain and loss
When evil's done.
Think not, oh lordly man,
To stand alone,
Harm but the weakest life
And all alone.*

*Creatures that walk or run,
Fly, swim, or crawl,
Hurt to the least of them
Is hurt to all.
By his deeds, good or ill,
Each seals his fate,
Strive to help, heal and bless
Early and late.*

*Oh, wondrous soul of things,
You, too, are one,
All will be merged in Thee
When peace is won.
Life's troublous ocean crossed,
Enfranchised, free,
Those who have reached Life's goal
Are one with Thee !*

GERALDINE E. LYSTER

Buddhism and

By

D. B. Jayasinghe

PHILLOSOPHERS throughout the ages have maintained that "things are not what they seem" and that what is represented to us through the senses is not the real world. The eye for instance cannot take in the whole of the universe at one glance but only a very limited portion of it, which perhaps explains its usefulness. The ear would be a constant source of worry to us if it had not the capacity to cut out the sounds with high frequencies. Life itself would be intolerable if our sense of smell was much more sensitive than it is. And the mind itself becomes useful because it can forget most things and remember only those which are pertinent to the matter in hand. It is thus obvious that our senses reveal only a very small fraction of reality. The question then arises as to what exactly is real and how that reality may best be apprehended. As to the method of apprehending reality there are two recognised means:—objectivity and subjectivity. The Buddha adumbrated one method nearly 2,500 years ago when he stated that the world and everything in it is to be found inside this fathom-long body of ours and urged upon his followers to practise the art of Dhyana meditation as the one and only road to realisation. But twentieth century science, however, flushed with the success of its efforts in the domain of objectivity maintained that we could get to know all that there was to know by means of observations and experiments conducted on things outside ourselves. For a long time it was thought that science alone could unravel the mystery of the universe. But during the past few years there has been a revolution in the province of science itself. Einstein and the Quantum theory have upset all accepted scientific beliefs. Just as we were gathering sufficient courage to scoff at

Science

horned devils Einstein is asking us to believe in the possibility of "curved space." In the matter of the relative velocity of light he has found out that 2 and 2 make not 4 but 2 only. In the realm of sub-atomic physics it has been discovered that the little electrons and protons refuse to obey such an elementary law as the law of cause and effect. The very foundations of science appear to be shaking. Scientists are beginning to doubt the efficacy of science as a means of probing reality. Science in fact has come to the end of its tether. Not only are scientists giving up all hope of solving the riddle of the universe by means of scientific methods but they are beginning to admit the validity of intuitional apperception as a more direct and useful method of attacking the same question. The past year has been noteworthy for this growing change of opinion on the part of the scientists. Here is the evidence of the scientists themselves:—

1. (a) According to Eddington "matter in the last analysis is mind stuff." To put it in his own words:—"We have found a strange footprint on the shores of the unknown. We have devised profound theories to account for its origin. At last we have succeeded in re-constructing the creature that made the footprint. And to it is our own."

(b) Again Eddington thinks "that the idea of a universal mind or Logos is a fairly plausible inference. A universe may seem completely mechanical viewed from one stand-point, from another, from the aspect of the mind—and mind in matter is fundamental—spiritual."

2. (a) Einstein referring to the behaviour of electrons and protons says. "Today faith in unbroken causality is threatened precisely by those whose path it had illumined as their chief and unrestricted leaders at the front—namely by the representatives of physics." "In itself it is sufficiently interesting that a reasonable science can exist at all after dispensing with rigorous causality."

(b) On the other hand he states, "I believe in intuition and inspiration. At times I feel certain I am right while not knowing the reason . . . It is strictly speaking a real factor in scientific research."

3. Jeans has said "that there is a wide measure of agreement that the stream of knowledge is heading towards a non-mechanical reality."

4. Whitehead concedes "the validity of spiritual vision and intuitional experience and its history of persistent expansion."

5. Hinton says, "Asiatic thinkers propound a theory of existence which is in close accord with a conception of a possible relation between a higher and a lower dimensional space. Either one of two things must be true, that four dimensional conceptions give a wonderful power of representing the thought of the East, or that the thinkers of the East must have been looking at and regarding four dimensional existence."

We are thus at the parting of the ways when the thinkers of the world are beginning to realise that as a means of apprehending reality intuitional apperception is far superior to mere intellectual reasoning and scientific method. Bergson perhaps was the first to realise this fact. In fact the whole of philosophy is based on "the observation of the simple fact that deeper than any intellectual bond which binds a conscious creature to the reality in which it lives and which it may come to know, there is a vital bond. Our knowledge rests

on an intuition which is not, at least which is never purely, intellectual. This intuition is of the very essence of life, and the intellect is formed from it by life, or is one of the forms that life has given to it in order to direct the activity and serve the purpose of the living beings that are endowed with it." The time therefore is ripe for the thinkers of the West to be made aware of the age-old method which Buddhism has used to probe reality—Dhyana meditation. But before that can be successfully accomplished Buddhism must be presented to the West in terms of modern scientific concepts. Emphasis must be laid on the fact that it is first and last a means of apprehending reality. It is a fact that other religious systems besides Buddhism (notably Hinduism) advocate the value of Dhyana meditation. But their object is not a realisation of the truth concerning the why and wherefore of things but merely the attaining of "oneness" with a universal deity. The Buddhist does not crave for rebirth in a form of existence however preferable it may be to the present one. His only object is to apprehend reality. Once that is done his task is accomplished. It is nowhere stated that the Buddha was the Lord of the Universe. All that is claimed for him is that he was Fully Enlightened—just one of a long line of Buddhas who were similarly Enlightened. The Buddhist is in every sense of the term a seeker of the truth. He is the true scientist. His is the only religion which values truth for its own sake and urges every man to realise the truth for himself instead of attempting the impossible task of getting it second-hand from others however exalted. For it must be remembered that intuitional apprehension of reality must by its very nature be incapable of expression in the language of mathematics or any language whatsoever. This explains why the Buddha alone of great religious teachers has persistently refused to answer the questions of his followers regarding a first cause advising them instead to tread the path by which they might find the answers themselves.

Buddhist literature has been blessed with a wealth of commentaries which though very helpful at times are sometimes a stumbling block in grasping the essentials of Buddhism. The true value of Buddhism will be recognised in the West only when its essentials have been separated from its accidentals. Here is just one instance of the mischief created by the commentaries. One of the attributes of the mind which Dhyana meditation is capable of suppressing is Vichikichcha—Doubt. What now is doubt? According to the commentators the doubt here referred to is doubt concerning the Buddha, the Dhamma, the Sangha, etc., giving one the impression that Buddhism is a religion which is dependent on faith, which of course is quite incompatible with its avowed catholicity. With all due respect to the commentators the probability is that it merely refers to one of the Laws of Psychic phenomena which modern psychological research has established:—"that the subconscious mind is incapable of inductive reasoning." This suppression of doubt is a characteristic feature of the hypnotic trance in which the subject accepts without question the truth of each and every absurd suggestion that may be made to him. The element of doubt is conspicuous by its absence in the subconscious mind while it is one of the chief characteristic features of the reasoning intellect on which a whole "philosophy of doubt" has been built up. No medium in trance has the capacity to doubt any suggestion and the moment a suggestion counter to one already made to him is administered he wakes up from the trance. The failure to recognise this fact provides one of the common pitfalls of Western spiritualists who claim to have spoken with departed spirits. When the suggestion is made to a medium that he is talking to a departed spirit it is forgotten that he is incapable of doubting the truth of that statement. He merely accepts it as a fact and proceeds to work out the details as far as he is able to do with the help of his own imagination. This is by no means a proof of the fact that the medium is talk-

ing to a departed spirit. The inability of the subconscious mind to doubt anything is exemplified in a number of Buddhist stories which relate how gods of the heavenly worlds have been on occasion outwitted by ordinary mortals. We have the advantage of the gods in this matter. We have a submerged Dhyana mind which some of us can use on occasion as well as an intellect with which we can doubt and reason when we wish to do so, while the gods have only one consciousness—the Dhyana mind. The result is that they are incapable of doubting anything and are therefore easily deceived. This explanation of Vichikichcha also gives the reason why Buddhism alone attaches so much importance to the necessity of speaking the truth by making the telling of lies one of the five deadly sins. What is the objection to telling a lie when it pays us to do so. King Chetiya is said to have been the father of lies for he invented them. He had developed the Dhyana consciousness to such an extent that he was a complete master of the fourth dimension as indeed most people were before King Chetiya. When King Chetiya uttered the first lie he fell down from the heavens like any ordinary mortal and the gods wept because he had thus introduced a great evil to the world. The connection between Dhyana consciousness and falsehood is this. Where the one is the other is not. Make a subject in the hypnotic trance to contradict himself. That is the surest way to wake him up from the trance. No man can utter a lie with one mind alone. This feat requires two minds:—one to tell the lie with and the other to remember the truth with, for the liar never forgets the truth himself. When King Chetiya uttered the first lie he created a false mind. And every time he used that mind his Dhyana mind fell into disuse until it was finally occluded. That is where we stand to-day and it is up to us Buddhists to demonstrate Dhyana mind which constitutes the one and to the West the pristine purity of that only direct approach to reality.

Mahinda's

By
RAJA ASOKA

Visit to Ceylon

WHEN revolutionary theories, like Communism, are knocking at our door, nay, at the door of almost every other country, in these

a glorious heritage we are heir to. For this great gift of Buddhism to Ceylon, we are beholden to that illustrious son, of an illustrious father, Mahinda, in remembrance of whose visit there is great festivity, in June, throughout the length and breadth of the country.

Verily, every Buddhist is heir to a great tradition. The Buddhists have a rich heritage, and it is their duty, for the sake of humanity, to preserve and transmit it for the benefit of their children's children, as their ancestors had done during the thousands of years that intervened between the visit, to this country, of Mahinda, and the present age.

Of course, every Buddhist values her or her religion, but I doubt whether they really understand all the greatness and glory of their church, as many Buddhist priests and laymen and laywomen study only sectarian doctrines and metaphysical treatises. They neglect the history of Buddhism as a factor of civilisation. Of course, Buddhism as a creed may be considered useful and valuable. It has given peace and solace to millions of souls. It has solved the dark riddle of life for millions of inquiring minds. It has taught mercy and temperance to many nations during many centuries. It has helped millions of men and women to live and die with hope and joy. Buddhism has thus been a very valuable



ROCK CUT BUDDHA, POLONNARUWA

days of New Thought, it behoves us, Buddhists, to stop for a while and think of what

able creed for the individual. As personal religion, it has justified its existence

by the services that it has rendered. It may or may not have conferred Nirvana on its votaries; but it has certainly helped all classes of people to face with courage and serenity.

In Ceylon, as in other parts of Asia, we look at all matters too often from the standpoint of the individual. But we should not regard Buddhism merely from the personal point of view. The individual is not a complete entity without society. The individual may attain salvation personally and in isolation, though I do not believe it. But he cannot live a life of culture and progress as a self-contained unit. We neglect, in Ceylon, the study of social forces and historical movements. Buddhism is great as a personal religion; but it is greater as a culture-force, as a historical civilising movement. Buddhism ranks, in this respect, with Greek philosophy and Christian monasticism.

Buddhism united the different races of ancient India. It solved the colour problem of ancient India. Buddhism inspired its early votaries with such enthusiasm for true social ideals, that "white" and "black" in ancient India coalesced, and "brown" was the result. Buddha preached against the caste system among the white Aryans, as he denounced race-hatred between the whites and the blacks. Buddha taught the educated Indians not to despise the blacks and the poorer castes, and thus made it easy for the latter unfortunate groups to receive advanced education at the universities. No one was excluded from the great Buddhist universities of Nalanda and Takshila on account of caste and race.

When all castes and races were thus united, and received equal treatment, science and art could be cultivated with success for a long time, as the brains of the lower castes and races could be utilised and developed. The genius and talent of the whole nation could thus be harnessed in the service of civilisation. High intelligence is such a rare gift of Nature, that it must be developed and utilised, wherever it may

be found, regardless of caste or race. How poor and paltry Indian culture would have been, if only one caste had monopolised education during the thousands of years that followed Buddha's death !

Having united white and black, and raised the lower castes in the social scale, Buddhism created the wonderful body of science, art and literature, which is known as the Indian culture of that epoch.

Idealism is the life and soul of true culture. When men and women thirst for virtue and perfection, they create great art and science. When they love only pleasure and money, they produce a vulgar type of culture. Buddhism certainly inspired the Indian people with lofty ideals of unselfishness, purity, mercy and temperance. It created an atmosphere of earnestness and self-sacrifice. Even the fantastic Jataka stories show us how Buddhism exalted unselfishness and mercy above other virtues. Buddhism was the real inspiring force behind Indian culture.

Indeed, Buddhistic democracy was the root of it all. In its origin, Buddhism was the gift of the Indian republican society to the world, as Greek culture was the production of Athenian democracy, and the Renaissance was the fruit of Florentine freedom. The spirit of freedom in Buddhism is the reflex of the ideal of freedom that inspired those Indian republics. Buddhism arose among the educated classes of the free republics of India. Buddhism, like Socratism, is the product of culture and freedom, and its Sangha embodies the spirit of democracy and parliamentary government. The Buddhist Sangha of monks is governed democratically. A monk is free to leave the order. The monks were free to settle their own affairs. There was no autocratic master to order them. Such was the spirit of those republican citizens. Those republics perished; but their message has been preserved for us in Buddhist monasticism. So long as the Buddhist monasteries keep up the rule of democracy and freedom, the ideal of liberty will not

(Continued on page 63)

How India Lost Buddhism

By the Rev. BHIKKU ANANDA

AMONGST the many arresting events that mark the religious histories of the world perhaps none stand more conspicuous and certainly none more melancholy than the disappearance of the religion of the Buddha from the land of its birth.

Apart from being the birth-place of the Blessed One, India has been the dynamic centre from which radiated innumerable missions of the Dhamma, lighting all Asia from the "snows of Siberia to the luxuriant island of the Javanese archipelago," with the glory of the Teaching of the Truth.

As early as 200 B.C. Buddhism penetrated into China. In 372 and 400 C.E. it entered Korea and Japan and it was not later than the 7th century C.E. that Siam accepted it. Ceylon of course was an earlier child of the noble religion, and in time came to be chosen of the Faith, for her loyal adherence to and her equally loyal preservation of the Pure Teaching.

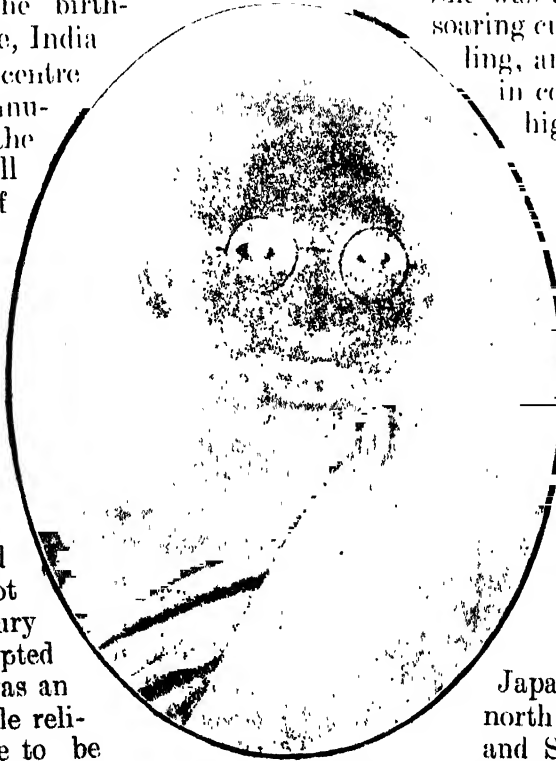
These and many other countries, which came under the sway of Buddhism early or late, maintained constant relations with India. To the classic cloisters of Buddhist learning at Nalanda, Vikramasila and

Udantpuri did the daughter-countries of the Faith send their scholars so that they might dive into the depths of the Aryan lore and draw on the vast intellectual treasures there obtainable.

India in those days had come to be regarded as the treasure-house of wisdom. She was the holy of a free and soaring culture, purifying, ennobling, and refining all who came in contact with her, and the high spirituality of that period found ecstatic utterance in the manifold forms of beautiful art and architecture, of sculpture and painting and kindred crafts whose remains, today, even in their mutilated state, evoke the admiration of moderns. In short, India reached the golden age through the light of Buddhism.

Today, when China, Japan, and Tibet in the north, and Ceylon, Burma and Siam in the south are justifiably proud in the possession of the religion of the Sam-

buddha, India naturally feels keenly her loss of the greatest legacy of her greatest son. In the time of Devanampiya Tissa, Maha Mahinda was able to refer to India as "shining with yellow robes." But today there are practically no Buddhists in



The Writer of the Article

the whole of the 'Middle Country.'

The reason for this tremendous change, when it occurred, and how it was effected, are questions which arise almost at the beginning of our inquiry. The change was not anterior to 1200 C.E. But without answering these questions here, let us take our minds back to the beginning of Buddhism as a national religion in India and trace the history of its rise, decline, fall and final disruption in the chaos that ensued in the wake of the Moslem invasion.

Buddha's parinirvana took place in 483 B.C. His Dhamma was not recorded during his life-time, and there was the possibility of the teaching being lost to the world. Cognizant of this and with the foresight that characterized the Elders of old, a company of the Noble Order, soon after the Great Decease, hastened to Rajagaha and held a convocation of monks to redact the teaching.

Maha Kassapa, a towering personality amongst the powerful figures who comprised the circle of Great Discipleship, presided over the deliberations. The thera Ananda, cousin and constant companion of the Master, was questioned on the LAW (Dhamma) and Upali, chief amongst those versed in the discipline of the Order, was questioned on the RULE (Vinaya). And these two theras in due form and order set forth the LAW and the RULE. And after them the whole concourse of the assembled bhikkus repeated the Teaching in unison to mark its approval of the redaction.

The teaching being put into canonical form, the bhikkhus grouped themselves according to their bent and ability to study, master, and bear in mind the different parts of the canon. Some specialized in the Rule (Vinaya); these were the *Vinayadhara*s. Those who mastered the suttas or discourses were known as *Suttantika*s. *Matikadhara*s were the doctors of the Abhidhamma, the philosophy of the law. With the work of specialization the first convocation came to an end and was designated the First Council or the Council of Rajagaha.

A century later acute differences arose between certain sections of the monks on various points including the Dhamma and the Vinaya and the monks were once again convoked to settle the differences. The meeting took place at Vesali but it was not able to decide the questions to the satisfaction of all concerned. A large number withdrew from the convocation and held a separate conference of their own at Kosambi. The secessionists were called *Mahasanghikas* and those who adhered to the old orthodox school of Elders were known as *Theravadins*. Out of these two schools which were differentiated at the Second Council or the Council of Vesali, the next century produced no less than sixteen other sub-divisions making in all eighteen different sects.

The school of Theravada or Sthaviravada gave birth to the Vatsiputriyas, Mahisakassapas, Dharmaguptikas, Sautrantikas, Sarvastivadins, Kasyapiyas, Samkrantivadins, Sammatiyas, Shannagarikas, Bhadranyanias, and Dharmottariyas and the Mahasanghikas in their turn produced the Ekavyavaharikas, Gokulikas, Bahusrutiyas, Caitikas and Prajnaptivadins. Of the points on which these sects and sub-sects differed one was concerning the personality of the Master himself. Some of them had fallen into the error of believing that the Blessed one was altogether non-human. They said that he was hypercosmic in every detail and believed that he was not really born. Neither did he strive nor finally pass away. All the earthly events regarding his life recorded by history were unreal. They were merely a display of Maya (Illusion). The truth was esoteric. And to uphold these views and theories they fabricated new suttas wherein the supernatural was given free-play. They eulogized the miraculous activities of the Buddha and transformed him into a divinity.

Two centuries and more after the Parinirvana of the Buddha, Asoka the Mauryan emperor became a Buddhist. His teacher was the thera Moggaliputta Tissa who felt

the need of bringing the learned ones in the Order together to settle many questions which demanded attention and under the aegis of Asoka a convocation of monks—the third in the series recorded—was held at Asokarama in Pataliputta, the city of the empire.

Over a thousand Elders of the brotherhood attended this assembly which came to be styled as the Third Council or the Council of Pataliputta. As many as eleven sects were left out of this convocation and were denied admittance. The uninvited sects assembled separately and held a conference at Nalanda, a place which was to become later the stronghold of Sarvastivada, and subsequently of Mahayana.

Moggaliputta Tissa, president and dominant figure of the Third Council, was of heroic mould. Noble his personality was, but nobler was his life-work. His foresight and wisdom, his indomitable courage, his energy and ability, which laid the foundations of the empire of Buddhism are second in importance only to the Master's work in the sphere of missionary endeavour. The expansion of the Dhamma-field through powerful missions composed of able and learned theras established the Truth on an unassailable basis which has withstood the vicissitudes of twenty-two centuries. It is not possible to end this brief reference to the mighty monk without touching on the mission to Ceylon undertaken at his behest by the Royal Mahinda. To Moggaliputta Tissa, as much as to Maha Mahinda, belongs the credit of uniting Lanka and India by ties of an eternal kinship.

The teaching brought by the Royal missionary to Ceylon was handed down orally from teacher to pupil until the time of Vatta Gamini Abhaya, popularly known as Valagambahu, when it was written down by learned theras at Aluvihara in the district of Matale. This grand achievement was a distinct step forward in accomplishing the splendid task of preserving for all time the integrity of the Teachings.

Not only Asoka but other Maurya kings also supported and furthered the cause of Buddhism. They built stupas and Viharas and maintained the Order. Last of the imperial Mauryas was Brihadratha. He was killed by his general Pushyamitra who ascended the throne and inaugurated a new dynasty, the Sunga. Political necessity made him a strong follower of Brahminism, and an enemy of the Buddhists. In his reign long-forgotten animal sacrifices were revived, the Smritis which asserted the divinity of the Brahmins were written, and the Mahabharata, a collection of religion, folklore and history, was compiled. A determined effort was made to instil new life into Sanskrit literature. In many ways things became unfavourable to Buddhists who were compelled to shift their centres of religion to places outside Magadha. Arya Sthaviravada moved to Sanchi; Vedis-Giri and Sarvastivada to Urumunda at Mathura, and other sects elsewhere.

Arya Sthaviravada could well be taken as the oldest nikaya, (sect) as well as the most orthodox. The followers of other nikayas made several changes in their scriptures to suit changing circumstances. Sarvastivada as soon as it reached Mathura turned its Tripitaka from Magadhi to Sanskrit, the language beloved of the Brahmins. Many other nikayas did the same. But Arya Sthaviravada preserved the Teaching in the original Magadhi or Pali.

After the breaking-up of the Maurya empire, King Menander a Bactrian Greek was able to conquer part of the North-west and make Sagala (modern Sialkot) his capital. His viceroys or satraps and those of his successors governed at Ujjain and Mathura. The Greek kings of India being mostly Buddhists, their satraps looked with favour on the Sarvastivadins of Mathura and the Sthaviravadins of Sanchi. Mathura of those days was, besides being the seat of a vice-regal government, an emporium on the great trade-route from the South

and East towards Taxila in the North. Caravans large and small passed through this centre of commerce. The wide diffusion of Sarvastivada could safely be ascribed to the great contact it naturally had with the outer world through its headquarters being situated on an arterial trade-route.

Gradually the Sarvastivadians of Mathura began to differ from the original Sarvastivada of Magadha. To draw a distinction between the two, this nikaya was named Arya Sarvastivada.

The Yuehcs succeeded the Greeks and established a new rule. Kanishka the Kushana monarch belonged to this new reigning house. His capital was Peshawar. He was a devout Sarvastivadin. Vasumitra and Asvaghosa belonged to his age. Under his auspices a council of monks was called by the two scholars to wipe off the differences which divided the schools of Gandhara and Kashmir. At this council certain commentaries were compiled known as Vibhashas. Followers of Sarvastivada were sometimes called Vibhashikas after these books.

In the first century C.E. when Vaibhashikas were gaining ground in the north, in the south—in the country of Vidarbha (Berar) Nagarjuna was born. He wrote a treatise on Sunyavada (Relativity) which helped the development of Mahayana. Books like the Prajnaparamita served the Mahayanists for the Tripitaka.

In 400 C.E. Vasubandhu wrote his Abhidharma Kosha, a work which was in the main Sarvastivadin in principle. His commentary on the Kosha was regarded as supporting the Sautrantika school. Asanga, Vasubandhu's brother, founded the system of Yogacara philosophy.

Towards the close of the fourth century C.E. four distinct systems of Buddhist philosophy were in existence. These were the schools of Sautrantika, Vaibhashika, Madhyamika and Yogacara. With their special treatises, methods, terminology and

techniques of salvation, they deviated from the traditional way of scriptural exegesis, revolutionized the canons of exposition and in many respects re-stated the Teaching.

A salient feature of these schools was the mode or 'vehicle' (yana) of liberation. Vaibhashikas and Sautrantikas accepted three modes: Buddha-yana, Pacceka-buddha-yana and Arahata-yana. The Madhyamikas and Yogacaras recognized only the Buddha-yana. The followers of Buddha-yana called themselves Mahayanis considering themselves superior to the followers of the three modes and cast on the latter the depreciatory appellation of Hinayanis or "little Vehicle-men." These Mahayanists were sincere devotees of Buddha-yana alone. In their burning ardour for the ideal of supreme Buddhahood, they disparaged the efforts of those who differed from them. The infinite compassion and the infinite wisdom which characterized the enlightenment of a Sammasambuddha captured their imagination. They composed many 'vaipulya' and Ratna Kuta suttas to expound the beauties of their ideal. To popularize their views they originated a new cult, the cult of Bodhisattvas, and created divinities like Avalokitesvara, Manjusri, Akashagarba and others. Arahats like Sariputta and Maha Moggallana were brought down to the level of Bodhisattvas. Mahayanists, in their zeal to make everyone a Buddha, distorted many suttas to serve their purposes.

Image-making received a fillip with the arising of Mahayana. Though the first image of the Blessed One was made in the time of the Kushana Kanishka, with the diffusion of Mahayanist ideas statues of numerous Bodhisattvas became common. Along with them gods and goddesses also came to be worshipped. Prajnaparamita, Tara, and Vijaya were among the latter. Innumerable temples were built for these Bodhisattvas, and wealth was lavishly spent in the performance of ceremonial worship. Suttas longer and more 'merit-earning' than those of the Hinayanists were com-

posed. Being too long for constant repetition they were condensed into 'dharnis' of two or three lines each. Dharnis in their turn became too numerous to be conveniently recited and were compressed into mantras which resulted in the rise of a degenerate religion called Mantrayana—a mode of salvation through 'utterances of power.'

Hinayana accepted all three modes of liberation as ideal according to the capacity of the aspirant to salvation. It presented the manifold ideal, as opposed to the uniform goal of Mahayana which promised to all and sundry, whatever their differences of nature or nurture, a royal road to Buddhahood. Mahayana also taught that the Bodhisattva, being a follower of the selfless ideal of Buddhahood, was more or less exempt from the observance of the Vinaya. Moral laxity naturally followed such teaching. The doctrines of Guhya Samaja and Kala Cakra which were unmistakable sanctions for leading an immoral life began to be accepted. Flesh-eating, the taking of intoxicants and other evils that go with them became common. Those seeking entry into these secret organisations which encouraged and practised these vicious ways had, however, to go through a period of probation, and pass through several stages of initiation before becoming members. So long as these degenerate organisations were numerically weak they propagated their doctrines in secret and appeared to the world as Mahayanists.

Mahayana having no Vinaya of its own had accepted the Vinaya of the Sarvastivadins. The Mahayanists also accepted the Sarvastivadin Vinaya and were ordained according to it. From Mahayana they took over the cult of Bodhisattvas and in addition to these practised the Tantric rites and ceremonies of Vajrayana, the lowest and most degenerate sect into which later Indian Buddhism resolved itself.

In the 8th century C.E. nearly all sects of Buddhism became followers of Mahayana which at that time was another name for Vajrayana. They ceased to believe in

the simple, inspiring life of the Master and preferred fantastic stories of their own making. Most of the monks though robed in yellow were at heart followers of the black arts of Vajrayana. The expounders of Vajrayana, although profound scholars and great poets, still in their outward life lived like half-mad men. They developed a mystic language (Sandhya-bhasha) which conveyed a double sense: sensual as well as spiritual.

In the 7th century C.E. Indrabhuti, king of Orissa, his teacher, Anangavaraja, and many other scholars were busy proving the possibility of realising desired objects through Tantric methods. In their writings they used many words of hidden import such as 'Upaya' for men, 'Prajna' for women, and 'Amrita' for wine. From the 8th to the 12th century C.E. Indian Buddhism in its corrupt forms assumed a thoroughly orgiastic aspect.

Vajrayana had its 84 siddhas or supermen. Many of them were scholars and poets. They led a strange life. Most of them lived in jungles and seldom covered their bodies. Human skulls were the cups they used in drinking wine. They lived by themselves and deeply resented the intrusion of outsiders.

The Indian masses under the influence of the Tantric cult lost all reverence for morality. Their drink-sodden, vitiated minds revelled in absurdities.

There were kings who considered it imperative to maintain great siddhacaryas with their retinues of monks. Siddhacaryas performed Tantric rites for the kings and instances have been found of kings giving their daughters to the siddhas.

And when the hosts of moral and spiritual decay had weakened and emasculated the soul of the Indian people, when the Brahminical distinctions of caste had disintegrated their social life, and when the superstitious mysticism of Tantricism had dulled their mental life, the Moslem legions like a storm that clears the atmosphere descend-

ed from the North-west. The wealthy temples where the pious offerings of centuries had accumulated were desecrated and their belongings despoiled. The Bodhi-sattvas, gods and goddesses, were thrown down from their high altars and utterly destroyed. Nothing was sacred to these virile fighters of Islam whose main purpose was simply loot and destruction. Mantras and Tantric practices availed not. The great Tantrikas were powerless before the conquering legions. And while the crowd of Tantric magicians were busy performing their 'Balees' and mumbling their mantras, the north of India passed into the power of the invader.

The depth to which the superstitious beliefs of the people had descended is well illustrated by the story of the Pala Kings of Behar who built a great Tantric Temple at Udantapuri with the hope of warding off evils. They expected that the Tantric gods and goddesses installed in the temple would succour them in case of trouble. But alas the last King was overcome by Mohamed-bin-Bhiktyara with a band of 200 cavalry. Tara's great statue was reduced to pieces. Thousands of monks were slain and viharas completely sacked. Though great and irretrievable losses through the destruction of valuable treasures of art and architecture, of men and material, were sustained, the wiping out of the Vajra pest was an invaluable advantage. The people awoke to a sense of the latuity of the course they had for long pursued.

Before I conclude this brief survey of an era replete with brilliant achievement as well as with stark degeneracy, let me touch upon one possible question that may arise. Brahmins and Buddhists were treated in the same manner by the Moslems. They were all attacked indiscriminately and killed without compunction. Then, how was it that while Brahmins as a class persisted in spite of persecution, the Buddhists disappeared? The reason

is not far to seek. Among the Brahmins even householders were leaders and protectors of religion. But amongst Buddhists the responsibility of safeguarding the faith rested entirely with the monks. Brahmins did not attract attention by peculiarities of dress or demeanour, whereas the orange robe of the Buddhist monks and their way of living together in monasteries made them conspicuous. It is certain that there were many Tantrics among the Brahmins. But there were also cultured Brahmins, pious and virtuous, who won the respect of their fellowmen. Buddhist monks on the contrary were notorious for their lax morality, and relied more on the Tantric arts. So that when they attempted to rebuild the viharas that were destroyed, public support was not forthcoming. Their quondam dayakas had ceased to trust them.

Modern excavations at Saranath point to no Buddhist building later than the 12th century C.E. The last temple built there was of Queen Kunnara Devi, but in contrast to this the famous Hindu shrine of Visvanath, a few miles away at Benares, was destroyed on three different occasions by the invading Moslems and was re-built each time after it had been desecrated.

Lama Taranatha in his *Tibetan History of Buddhism* records the fact that Buddhist monks when they were persecuted in the 12th century fled to Tibet and other countries outside India. The dispersion of the clergy and the destruction of viharas naturally reacted on the life of the lay-folk who were left without places of worship and the ministrations of the monks. As a result many gradually drifted towards the religion of the Brahmins with whom they were connected by ties of blood and caste, and others were either persuaded to accept the Arabian faith or forcibly converted to it. Thus Buddhism disappeared from the land of its birth.

Mahinda's Visit to Ceylon *(Continued from page 56)*

die out from the face of the world. This is a very important service to human civilisation.

No wonder that Buddhism has become the very life-breath of Ceylon, Burma, Siam, China, Japan and many other Eastern countries. Apart from this civilising work of centuries ago, Ceylon has now given Buddhism to Germany, England and America. This is also the glory of Buddhism—that a small, enslaved Asiatic island to-day is the centre of a European religious movement. The Sinhalese are now a politically oppressed nation; but they are the teachers of Europeans, as they have preserved the teaching of early Buddhism

pure and undefiled. Ceylon may thus play an important part in the future civilisation of the world in this way; and one can envisage the time that must surely come when all peoples and all races will be united; when wars shall be no more; when hearts will beat in unison for the good of the many; when "mine is all thine" and peace and contentment will displace unrest, discontentment, and unemployment; when happiness will displace fear; when honesty will take the place of dishonesty.

There is a great light shining over the whole world from the monasteries of Ceylon.

The Passing

AFTER an illness of nine days, the Venerable Hikkaduve Sumangala, one of the greatest, most learned and most saintly of the monks of the Buddhist world, passed away in his eighty-fourth year, on the morning of 30th April, 1911, at the world-famed Vidyaodaya Oriental College, Maligakande, Colombo, Ceylon. He had been in indifferent health for some time, and was thinking of retiring from active work, when, on the night of 21st April while in his room, he missed a step and fell heavily, sustaining a fracture of the hip bone. At his age the injury was serious, and all that surgical skill could do was of no avail.

He was born of a high family in Southern Ceylon, took the yellow robe in his fifth year, and, at the age of twelve, was admitted into the novitiate as a pupil of the illustrious and saintly monk Walane, receiving the dignity of a Samanera. He was fully ordained an Upasampada at twenty-two.

From his earliest days, he was notable for his great scholarship and beautiful holiness of life, characteristics by which he will long be remembered. He was keenly interested in education, and gave his life to the creation of a body of learned and pious monks. For nearly sixty years he was engaged in disseminating knowledge throughout the Buddhist world. In 1873 the principal Buddhists of Colombo invited

him to take the presidential chair of their college, and, since that time, he has been its devoted head. The Vidyaodaya College (the Gift of Knowledge), so named by him, became one of the foremost seats of Oriental learning in the world. Students from all parts came to learn Pali, Sanskrit, Mathematics, Buddhist and Hindu Philosophy, and found in him a loving and ready helper. European and American Orientalists held him in the highest personal esteem, and throughout the world of Oriental learning there was none to surpass this greatly gifted, self-sacrificing scholar. As Principal of Vidyaodaya College, he came into touch with many of the leading Buddhist laymen, and to his life and example may be attributed the high level of personal piety which distinguishes the members of the Order in the Maritime Provinces of the

of a Great Man

Island. He was master of the whole Buddhist Law and Scriptures, the Dhamma and the Vinaya, and was known as the "Supreme Master of the Holy Three Pitakas." He was the embodiment of phenomenal activity all his life. His daily duties began at 1 a.m. each day, and kept him occupied until midnight. He was a man who, in a marked degree, cultivated successfully the true ideal of Buddhism, its asceticism, its utter negation of what the world can give, and its non-resistance and patient endurance. From attacks on other faiths he entirely disassociated himself, and would tolerate no tampering with the doctrines of pure Buddhism, practising the true piety which disdains to follow anything less than the peaceful ideal of his Great Teacher. He was the inheritor of the virtues of the great monks of the Buddhist Order founded in Ceylon by the son of King Asoka, 2,200 years ago. Kings sent valuable gifts for his acceptance, and both the late King Edward VII. and King Chulalongkorn of Siam visited him. He was an honorary member of the Royal Asiatic Society of London and of several of the Continental learned societies, and if

ever anyone lived a virtuous, saintly, self-sacrificing, useful life, it was this most noble man, whose loss is irreparable. He had a great reputation as a Sanskritist, and contributed largely to Buddhist and Oriental literature. A Sinhalese Grammar used in the University of London, a Commentary on the Sidha Sangarawa, and a translation of the Mahavansa from the original Pali into Sinhalese, may be mentioned amongst his numerous literary productions.

Till the time of his passing away he never for a moment lost the spirit of cheerfulness which was an innate characteristic. In spite of his advanced age, he was actually working in the College classes, when he met the sad and painful accident which terminated his life.

As head of the sacred temple of Sri Pada he occupied an office connected with the most important religious site in the Island of Ceylon, and as saint, scholar, and leader of the Buddhist community of the Maritime Provinces, his revered memory will long be honoured among his countrymen; the tribute of respect to his life has come from all classes and all creeds.



The Five Good Rules

*Kill not—for pity's sake—and lest ye slay
The meanest thing upon its upward way.*

*Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.*

*Bear not false witness, slander not nor he ;
Truth is the speech of inward purity.*

*Shun drugs and drinks which work the wit abuse ;
Clear minds, clear bodies need no Soma juice*

*Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.*

SIR EDWIN ARNOLD



MIHINTALE

*On thy sun-kissed crag, he stood among his monks
Today so many, many moons ago.
An Emperor's son hurrying to a King
First news of Buddha-lore.*

*The epic pageant re-lives upon the hill,
Among his monks Mahinda hails the King !
Echoes of a Rahat's voice supernal
Still in my forests ring.*

*And since that light was lit upon my rock
On that first Poson many moons from now,
The inspiration of our grandest theme
Has been that lofty love.*

*And trickling down thy side its spirit eternal
Flows through the ages in symphony,
Glowing to strength under each Poson moon,
Glides to eternity.*

*A Poson moon breaks tonight about my brow.
And conch and drum in welcome spring to life.
And orchestra of wood-land memories
Join in the joyous strife.*

*Here, at thy holy fane today to thee
To Mahinda and to Tissa my King
A pilgrim at thy sultry sylvan glade
These jasmine blooms I bring.*

K. V. P. GOONETILLEKE

Poson, 1937

FOREIGN NEWS *India, Europe and Far East*

Vesak Celebrations In London

LONDON

VESAK in London this year is also the thirtieth anniversary of Buddhism in England. The beginnings and growth of the movement were recalled by Mr. Christmas Humphreys at the Caxton Hall gathering on May 25. The speeches on that occasion have a special importance. It was particularly fortunate that Vesak celebrations both at Caxton Hall and at the Maha Bodhi Society Headquarters at Gloucester Road were graced by the presence of distinguished Buddhists from Burma and Ceylon.

The Hon. Dr. Ba Maw, Chief Minister of Burma, Sir Mya Pu and Mr. Sri Nissanka were the chief representatives at the Caxton Hall gathering. Sir Don Baron Jayatilaka who was away in Ireland at the time paid a visit to the Buddhist Lodge and gave a most interesting account of Buddhist work now being done in Ceylon. At that meeting plans were also discussed for closer co-operation between the Lodge and Sinhalese Buddhists.

Sir D. B. Jayatilaka again stressed the need for spreading the teachings of the Buddha at the Vesak gathering at the Maha Bodhi celebration. He spoke of the universality, the rationality of Buddhism and said that to change the viewpoint in the hearts of people particularly today when the world was mad and spending millions on armaments Buddhism was the most effective method.

M. Deshumbert, who represented the Buddhists of France at the meeting and himself a veteran Buddhist, compared Buddhism to a cure for a dread disease. To withhold the knowledge of the existence of that cure was inexcusable. He related certain anecdotes to prove how Buddhism had appealed to him as a young man and concluded by declar-

ing that "Buddhism is the only religion which shows compassion to all beings and brotherly love for the whole world."

Mr. Jackson, an English Buddhist, gave an interesting account of his conversion, once again, chiefly through the influence of the "Light of Asia."

Dr. B. E. Fernando took the opportunity to bid his friends of the Maha Bodhi Society a farewell after having been a helper of the Buddhist Mission from 1929, when he first came to England. He said that he was gratified that he had been able to play a modest part in the work of spreading the Buddha Dharma in England thanks to the indefatigable efforts of Mr. Daya Hewavitarne, "who has carried on a single-handed fight" helped by Miss Griffiths, the Secretary, and Mr. Payne, the President. Dr. Fernando had some criticism to offer against the Trustees "who have left this Mission on the rocks." Nor was he in full agreement with the proposed scheme for building a Vihara in London.

Mr. Sri Nissanka, Dr. Har Dayal and Mr. Alan Watts also spoke. The speeches were followed by tea, and shortly afterwards by a vegetarian dinner.

Happy Animals Will Abound In New Life- Freeing Garden

SHANGHAI

IN the very near future Shanghai is to have one of the largest kindness to animals compounds in the whole wide world. The Buddhist "life-freeing garden," which has been in existence here for some years, has at last become too small, and those in charge feel that soon it will be impossible to receive any more animals. The endowment which provides for the upkeep, moreover, is by no means large and the food for the animals is rather expensive.

The China Society for the Prevention of Cruelty to Animals has now decided that it must have a "life-freeing garden" of its own, and the Chairman of the Society, Mr. Yih Kung-tso, is said to be very interested in the project. It is reported that he has already had an interview with the chief monk of the Pao An Temple in Woosung for the purpose of securing a piece of land near the temple for the garden.

The monk, in turn, is said to view Mr. Yih's proposal with the greatest sympathy and has already ceded 35 mow of land to be set aside for his use. This will be sufficiently large to provide for hundreds of animals freed from a sad fate at the hands of the butcher.

Work on the new garden will probably begin early in April, and at the present time the Society is trying to obtain a foundation fund and to raise money for the purpose of making the garden ready. The new garden, it is said, will even have a large pond, where members of the Society can deposit their favourite fish and allow them to live happily ever after.

Many of the animals residing in the existing Buddhist garden have been placed there by individuals who purchased them at local markets. They are all said to be very contented and pleased with their lot, while there are some who believe that the animals are quite conscious of their good fortune and realize that they are highly privileged characters.

New Buddhist Association

CALCUTTA

AN association called the Bengal Burmese Buddhist Association, has been started at Taltali, Barisal, Bengal, of which Rev. Uttama is the Secretary. The aims and objects of the association are (1) to start a Buddhist Missionary School at Taltali, and (2) to safeguard the interests of the local Buddhist community numbering about 10,000 Burmese.

LOCAL ACTIVITIES.....Colombo and Outstations

Poson Festival

THE POSON, the biggest pilgrim festival of Ceylon, which commemorates the introduction of Buddhism into Ceylon, was celebrated on June 23. The celebrations were Island-wide but the main centre was Anuradhapura, the scene of the labours of the Prince-priest Mahinda, the Apostle of Buddhism.

Thousands assembled at Anuradhapura and for a brief period of time, as hundreds of years ago, it was the Island's capital.

Pilgrims listened to the romantic legend of how Mahinda took the form of an elk on Mihintale hill and eluded King Divanampiyatissa who was hunting in the forest with his courtiers and subsequently reappearing as a yellow robed priest converted the King. Ever since Mahinda first preached to Devanampiyatissa on the full moon day of the month of Poson this event has been celebrated with the same fervour as the Vesak. In more recent times with the restoration of the ancient historic shrines at Anuradhapura, the Poson season has come to mean an annual pilgrimage to Anuradhapura. Thus the Poson festival gradually became the biggest pilgrim festival in Ceylon.

In Colombo, Vesak scenes were witnessed on a minor scale. The various temples in the City were besieged by worshippers. The day was observed as a public and bank holiday. It is estimated that Anuradhapura was visited by a little over 100,000 pilgrims on the Poson day.

Guardians for Ancient Shrines

ALONG with the agitation to win back Buddha Gaya for Buddhists in order to ensure the proper preservation of the sacred shrine, some Buddhist Associations in Ceylon intend to make concerted efforts to impress on the Ministry of Education the advisability of appointing

guardians or keepers to be in charge of the ancient temples in the remote parts of the Island.

Some time ago the Maha Bodhi Society made representation to the Ministry that there had been several cases of robbery in the ancient shrines.

The suggestions put forward by the Society, however, did not meet with the approval of the Ministry.

Buddhist School for Kegalla

AT a largely attended meeting of Kegalla Buddhists held at the Weweladeniya Buddhist Temple under the Chairmanship of Mudaliyar D. M. Seneviratne, an association called the Kegalla Buddhist Society was formed with the object of establishing a Buddhist English school.

A sum of about Rs. 1,600 was promised as donations for the start of the building.

Ruwanweliseya Ceremony for Easter

THE BUDDHIST understands that the ceremony for the fixing of the mammoth new pinnacle of the Ruwanweliseya will take place in April, 1938. The new pinnacle has now been cast by Walker, Sons & Co., Ltd., of Colombo, at a cost of Rs. 36,000.

It has been decided by the Ruwanweliseya Maha Dagoba Restoration Society to exhibit the pinnacle at Anuradhapura after the Poson festival.

A Y.M.B.A. for Yatiyantota

A YOUNG Men's Buddhist Association was inaugurated at a recent meeting in Yatiyantota.

Mr. Allan Senanayaka, who presided, said that such an association had been a long felt want in the dis-

trict, particularly because propaganda was being carried on in the district which was not in the best interests of the people.

There was an attempt by certain people to upset the even tenure of their lives by drastic social reforms. The inherent respect of law and authority which the villager had was being undermined and unless they joined together and put up a united front they would before long find themselves in difficulties.

Mr. Senanayaka was elected President, Mr. U. P. William Silva vice-President and Mr. David Silva, Secretary of the new Association. A Committee was formed and a programme of work was drafted.

Buddhist Theosophical Society Fifty-Seventh Annual Gathering

IN the past year the Buddhist Theosophical Society not only repaid debts amounting to Rs. 56,589, but registered a surplus of Rs. 21,520, "which, so far, marks the peak of its success in its eventful history."

The report presented at the fifty-seventh annual general meeting of the Society on Saturday also referred to the recent reorganisation of the Society's scheme of work.

"As the direct result of this breathing of new life into the dry bones of the Society," the report stated, "the Buddhist Theosophical Society has now become a vigorous body and the measure of its influence in shaping educational effort in the Island cannot be disregarded."

Mr. W. A. de Silva, who was re-elected President, occupied the chair at the meeting and the Society's dinner, both of which were held at Ananda College on June 19th.

The Mayor of Colombo, Dr. R. Saravanamuttu, speaking at the annual dinner of the Society that same evening, said that it was the duty of every Buddhist in this country to help that institution and move "

LOCAL ACTIVITIES

(Continued)

forward in its great work. He always felt happy to be present at a function where Buddhists congregated. His mind began to dwell on the great part and he began to think of the great Asokan Empire.

There was in that great religion, in the teachings of the great Master, that essential light which tended towards unity, and if tomorrow again they, in this country, were going to be a great people the first essential of unity must come to them through the Buddhist faith.

Mr. T. B. Ratwatte Elected Diyawadana Nilame

MR. Ratwatte, former R.M., of Pata Dumbura was duly declared elected as Diyawadana Nilame in succession to the late Mr. P. B. Nugawela Dissawe.

Struggle for Buddha Gaya

THAT fourteen million Buddhist laymen and priests in Burma were behind the new movement, started by the Ceylon Buddha Gaya Defence League, to regain Buddha Gaya from the hands of the Mahant, was the statement made at a public meeting held on June 12th at Ananda College, Colombo, by Maung Hla Hpoy, a young Burmese.

Mr. A. E. Goonesinghe, who presided over this meeting held under the auspices of the Buddha Gaya Defence League, said that all the constitutional methods they had adopted for forty years to regain Buddha Gaya had failed. A body of young men from Burma, Ceylon and India realising the futility of holding meetings and merely passing resolutions had come forward to offer Satyagraha at Buddha Gaya till the Mahant comes to terms. It was

therefore necessary that every self-respecting person supported the new movement.

Rev. Gawthedama, a Burmese priest, Mr. P. de S. Jayasekera, Joint Secretary of the Ceylon National Congress, Mrs. W. de Fernando and Mrs. Malini M. Karunaratne, President and Secretary, respectively, of the Ceylon Buddhist Women's Congress, Mr. Suhrit Ranjan Roy, Mr. Vincent de Silva, Bhikku B. Amarasiri and Mr. H. G. Ratnawardena also spoke.

Buddha Gaya Protest Meeting at Matara

A RESOLUTION protesting against the action of the Government of India in abolishing the post of custodian of the Buddha Gaya Temple and leaving the entire management in the hands of the Mahant, and urging the Government to take immediate steps to hand over the management of the Temple to a Committee of Buddhists, was passed at a meeting of Buddhists held at the Broadway Hall.

Mr. Edmund P. Wijetunge, who presided, said that the great fight initiated by the Rev. Devamitta Dhammapala, should be carried on with goodwill towards all races until Buddha Gaya was restored to the Buddhists.

Mr. Raja Hewavitarane, recalled many of his visits to India and gave a brief history of the struggle for Buddha Gaya. He paid a compliment to Mr. Devapriya Valisinghe, the General Secretary of the Mahabodhi Society for carrying on the good work entrusted to him by Rev. Dhammapala.

Mr. D. Valisinghe, gave a detailed account of the history of Buddha Gaya. He said that the apathy of the Indian Government was to be deplored.

A resolution was next passed urging the Government to take immediate steps to hand over the management of the Buddha Gaya temple to a Committee of Buddhists.

OBITUARY

GATE-MUDLIYAR. G. F. PERERA

We regret to record the death, which occurred at Gampola on May 31st of Gate-Mudaliyar G. F. Perera, acting Deputy General Manager of Railways.

Gate-Mudaliyar Perera, who was 61 years of age, had felt the effects of heart trouble for some time, but in spite of medical advice he carried on his usual activities. He counted 42 year's service in the railway, having joined the Railway Clerical Service in 1895. From the bottom of the ladder he rose steadily till he became acting Deputy General Manager and last year when he reached his 60th year he was given a further extension of service. He was a Member of the Institute of Transport, London.

Gate-Mudaliyar Perera was the author of *"The Ceylon Railway—the story of its Inception and Progress."* This work, which was published by the *Ceylon Observer* Press in 1925 is the only recorded history of the Ceylon Railway.

The deceased Mudaliyar also took a keen interest in social and religious work. He was one of the few surviving original members of the Colombo Y.M.B.A. and was for a number of years its Hon. Secretary. He was a member of the Committee of Management of the Y.M.B.A., a member of the Colombo Buddhist Theosophical Society, a member of the Committee of Oriental Studies and also of the Royal Asiatic Society (C.B.).

He married in 1903 a granddaughter of Mudaliyar Romanis Peiris, of Panadura and leaves behind besides his widow, a son, Mr. G.L.H. Perera and three brothers. Mr. G.A. Perera, of Dehiowita, Mr. G.K.W. Perera and Mr. G. M. Perera.

BOOKS WE RECEIVE

Art and Meditation

By Anagarika B. Govinda
Allahabad Block Works,
Allahabad—Rs. 2/-

THIS is a book on art written by a real artist. The technique and sentiment of this young artist is new and original. The Anagarika does not believe in the old system of painting which could give only the surface of the subject. The Anagarika dives down into the innermost heart of nature, into the chaotic source of cosmic existence and comes up again unmoved and tranquil. In his intrinsic conception one feels the life-throbs of creation, confused, intricate, chaotic and at the same time one feels the sunny tranquility of harmony and consonance. One feels the long signs of the earth-bound ghosts thirsting for liberation and the breaking through, the thundering crash of the boundary walls. In his art the Anagarika gives us something very original, very strong and masterful. His art begins where our pavements end. His art cannot be called Oriental, surely it is not Occidental, it is not even the modern Cubism or Futurism, it is the expression of a deeply meditative, creative artist when his innermost lotus open its petals in which the Infinite is reflected. It is a song of liberation, of breaking through the labyrinth of forms and the bold merging into the Vast Beyond with joy and ecstasy. The Anagarika gives us no philosophy, no austere knowledge, he gives a song—the song of an artist who understands, who feels, who becomes one with the eternal rhythm of Transformation.

One may find a little influence of Rodin here or a little influence of Cezanne there but ultimately the Anagarika is original. He leads us to the outermost corner of the formed universe and make us gaze into the ever-unfathomed mysteries of the Formless—with awe and reverence—where death and Immortality, creation and destruction, limit and

Boundless become one. In his ecstasy he sings,—

*The chains are broken walls are
reduced to dust.
The chaos becomes cosmos night
turns to day,
Limits expand into infinity
Flashes of light flame through un-
bounded space.*

No, the Anagarika's art is not Eastern. Surely it is not Western, his art comes out from where East, West, North, South lose their identity and becomes one. The Anagarika is an artist of the Beautiful.

S. R. R.

The Might and Majesty of Motherhood

By W. R. Gunawardhana—Rs. 1/20

LOMBROSSO told us that every criminal tendency in man was due to some prenatal cause for which the mother of that poor criminal was responsible. Thus opened a gateway of Knowledge to us. Investigations were made by eminent scholars in this subject. Havelock Ellis, Freud, Jung and others have written many books and have thrown much light on it. But there was always a want of a book which should be comprehensive, lucid and free from the technical terms used needlessly by the high priests of criminology. Mr. Gunawardhana has filled up the long felt want. How one can study the subject with much profit, without encountering the 'phobias' and 'manias.' The spirit underlying in this book is that every generation is responsible for the generations to come. This conception of moral responsibility towards those who are expected is the key-note of social progress. There are certain things that every expectant mother should know. They are for the good of expected as well as for the good of society in general. Mr. Gunawardhana has told them in a masterly way. He finishes:—"Until all mothers truly abide by these supreme and benefi-

ciant yet relentless laws, they cannot be justly expected to fulfil their lives' great mission and to bring both children of light, love, liberty, truth, wisdom, power and purity." Mr. Gunawardhana has done a great service towards his society.

S.R.R.

A Disciple of The Cross Present Prince Siddhartha

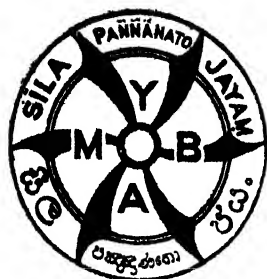
A LITTLE booklet of poems in appreciation of Lord Buddha. The poems are sweet and refreshing, they will be much appreciated by the Buddhists 'in and out of Lanka.'

Buddha Maha Sabha Formed

AN Association called the Buddha Maha Sabha with the avowed object of reforming the Sangha was formed on June 5th at a public meeting held in the Ananda College Hall. In occupying the chair Yagirala Pannananda Nayaka Thero said he regretted to notice that the Buddhist public were not taking sufficient interest even in matters pertaining to their religion and their own welfare. He, however, expressed the hope that they would eventually be able to achieve the objects they had in view.

Kiribathuduwa Pannasara Thera proposed that a Sabha called the Buddha Maha Sabha be formed. This was seconded by Mr. D. N. Hapugalle, General Secretary of the Buddhist Theosophical Society, and carried.

Baddegama Piyaratana Thera who addressed the meeting next promised his support to that Sabha. He said that the heads of the different Nikayas were absent from that meeting without whose support they would not be able to achieve much. He hoped that they would endeavour to secure the support of the respective heads of the different Nikayas.



The BUDDHIST

"Sila Paññanato Jayam"

Editors:

Sir D. B. JAYATILAKA
VINCENT De SILVA

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WORLD PEACE

WE are grieved to hear of war in China. Particularly the fact that the two major Buddhist countries are at cross currents is the more regrettable. What we want is Peace. War is a curse. War with its attendant horrors is bad, cruel and debasing. Happiness comes through sacred Peace.

Anger, desire, delusion, jealousy, selfishness and suspicion generate war. That is why nation fights nation. Every man is at war with his neighbour. There is war of the classes, strife of capital and labour and the mad race for wealth which means the success of one and the ruin of many.

What creates war? From the Buddha's point of view, hatred and desire with the accompaniment of other cankers, such as pride, delusion, suspicion and jealousy create war. The Enlightened One said: "Out of anger moved by delusion man contends with man. Hatred cannot cease by hatred, it ceases by love." Because of desire, king contends with king, warrior with warrior, son with father, brother with sister and friend with friend. Then quarrelling, disputing, and contending they set to with clods, sticks or swords and so come by death and deadly hurt. Such is the wretchedness of desire. Moved by desire, armed with sword and buckler, quiver and

bow men dash at one another. Arrows fly, javelins glence and swords flash and that is desire.

On all sides there is war arising out of nothing but the grosser passions of desire. Moved by desire, every square inch has been acquired at the cost of life, freedom and happiness of multitudes of weaker nations. There is not a page but is soaked with the blood of millions; not a chapter but conjures up some sickening vision of ghastly brutality. The last penny is wrung from the people in order that each nation may be armed "to the teeth."

Anyone who took the first precept "abstinence from destroying life" and the second, "abstinence from taking what has not been given" would naturally be cut off from the possibility of war. Universal love, compassion, equanimity and friendliness extended towards all beings irrespective of all distinction pave the way to world peace. This all-embracing love not only creates external peace but also that everlasting Peace—*Nibbana*.

*Let man overcome anger by non-anger,
evil by non-evil;*

*Let him conquer the stingy by liberality,
the liar by truth.*

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Phone 3347.

BUDDHISM

AS THE

By
SIR D. B. JAYATILAKA

WORLD-RELIGION

TO a Buddhist the idea of a universal religion has in it nothing unfamiliar or strange. It is to him inherent in the very conception of the Buddha—the all-wise, all-compassionate Teacher. The Buddha appeared on this earth for the good of all, for the happiness of all, to bring to all the glad tidings of emancipation from evil and sorrow. His message is thus for the whole world. It is of course not likely that at any particular time all men will be professedly Buddhist. What is of real importance is that the truth for which the teachings of Buddhism stand, should more and more influence mankind, for in proportion as that influence grows, the true progress and happiness of the world will be most assuredly promoted. Happily the spirit of the *Dharma* is surely, if indeed slowly, permeating the thought of the world and penetrating into the hearts of men, and signs are not wanting which indicate that the coming Religion—by which I mean the expression of the highest spiritual ideals of the age—will to a very large extent bear the impress of the *Dharma*. It is only natural that this should be so, for when the *Buddha Dharma* is rightly understood, it will be found to embody those qualities which in the opinion of thoughtful men will characterize the Religion of the future. Let us consider one or two of these essential points. First of all comes the feature of *Universality*, to which I have already adverted. I refer to it again here partly for the purpose of removing a very common error. The Buddha is the World-

Teacher (*Sattha Dera Manussanam*), and his message is addressed to all mankind, irrespective of race, colour, caste or sex. This note of universality which characterizes Buddhism is no after-thought, no subsequent development in its career, due to some accident of history. It was struck by the Master himself—not at the close of his earthly life, but at the very beginning of his public ministry when he sent out his disciples with the injunction that they should wander over the world, out of compassion for mankind, for the good of the many, for the welfare of the many, and set forth the higher life in all its fulness and in all its purity. And the message thus proclaimed brings peace and happiness equally to all, to the poor and the lowly as well as to the high and the mighty—to Bimbisara, the sovereign lord of the Magadhas, and Sumita, the outcaste scavenger, to the merchant prince Anatha Pindika and the beggar Indaka, to the Sakyan Queen-mother Prajapati and Capa, the hunter's wife, to the wealthy and high-souled matron, Visakha, the courtesan Ambapali, and the sorrow-stricken Patacara, to the Brahman sage Pokkharasati and the child Sopaka. Though the mission of Buddhism is thus all-embracing, it is not infrequently described by Western writers as a rigid asceticism—a cult meant for recluses, who have withdrawn from the ordinary life of the world into the seclusion of the monastery or the forest. This is a serious misconception. Buddhism does indeed insist on the high value of renunciation, the giv-



A GROUP TAKEN IN PARIS AT THE RECENT BUDDHIST CONGRESS

ing up of what one holds dear and precious, for the sake of the Truth. "Every good deed has in it the element of renunciation"

says the Buddha. It is at the same time recognized that utter self-sacrifice even for the sake of the higher life is at any particular time possible only for the few, while the majority must follow a less difficult path, and train themselves in the sphere of duties attached to household life. The due performance of these duties is extolled by the Buddha in no unmistakable terms. On one occasion he was asked: What is the highest blessing? He answered the question in several verses one of which translated runs,—

*To support father and mother,
To maintain wife and child,
To be engaged in blameless occupations,
This is the highest blessing.* (Mangala

Sutta.)

Surely this is not asceticism. In fact the Buddha Dharma condemns all ascetic practices which involve self-mortification as painful, ignoble, and unprofitable, just as it discourages and disapproves of all forms of self-indulgence. Buddhism teaches the Middle Path (*Majjhimapatipada*) along which man may advance to perfection. It attaches little value to mere external practices and appearances. The transformation of the heart is the only important thing.

"The eschewing of clothes, wearing of matted hair, smearing the body with dirt, fasting, sleeping on the ground, being unwashed and unclean—none of these practices purifies the man. But if a man, though he may wear fine clothes and costly jewels, yet keeps his mind serene, calm and controlled, and leads a chaste life, and refrains from hurting all beings, he is the holy person (Brahman), he is the true ascetic (Sramana) and he is

the true disciple (Bhikkhu).— *Dhammapada* X. 13, 14.

The coming religion, it has been well said, must appeal to reason, and stand the test of human experience. Buddhism completely fulfils this requirement. One of its most striking features is its rationality. In the first place there is no veil of mystery which envelopes either the person or the teachings of the Master. The Buddha never claimed to be a supernatural being, nor did he ever say that the truths he taught were discovered by him by means of supernatural intervention or agency. He was, to begin with, a man, the son of human parents. And his attainment to truth was gained not by the aid of any external power, but by the conquest of his passion in his own heart. The summit of perfection to which he attained by his own endeavours is within the reach of all of us, if we will only put forth the necessary effort. In fact we are all potential Buddhas. A nobler teaching has never been given to the world. It adds enormously to the ordinary estimate of the potentiality of man. It teaches us to recognize in the meanest and humblest of our fellow-beings the possibilities of all that which is great and good. It inspires us with courage and confidence, whenever the darkness of sorrow and trouble casts its thick gloom around us, whenever we feel discouraged by failures and seemingly in-

superable difficulties, there rises before our minds' eye the heroic figure of the Master who conquered by his own efforts and there rings in our ears the heartening message: "Let not your hearts fail, for if you persevere you shall conquer, even as I have conquered."

Again Buddhism offers no dogmas the belief in which is necessary for salvation. It is understanding, knowledge, wisdom that purifies, not mere faith. The seat of authority is Reason which must prescribe for each one of us the rule of life. On one occasion some people came to the Buddha with a difficulty. Different teachers, they said, came to them at different times. Each of them praised his own teaching and condemned that of the others. What were they to do, which teaching they were to accept? Accept no teaching, replied the Blessed One, because it is handed down in tradition, or because it is found in the sacred books, or because it is taught by such and such a teacher, or because it can be proved by mere subtleties of logic. But accept a teaching and act up to it if in your reason you are convinced that it is conducive to moral welfare. There you see reason emancipated from the bonds of superstition and the fetters of external authority. Buddhism has ever been taught and propagated under this great charter of mental liberty. Is it then a matter for wonder if it has been always filled with the loftiest spirit of tolerance, and if the blot of persecution and wars of religion has never stained the pages of its long history? Wherever Buddhism gained a foothold, it gave free scope to all intellectual activities. It encouraged learning, for it taught salvation by enlightenment and held all advancement of knowledge to be a means to that end. India reached the zenith of her glory during the Buddhist period. In Ceylon the mighty achievements of our ancestors in various fields of activity were all associated with Buddhism. In Japan it has been the kindly foster mother of art and science. Further, so far as the teachings of the Bud-

dha are concerned, there never was and there never can be a conflict between science and religion, and the reason for this is not far to seek. The Buddha Dharma contains no speculations as to the origin of things and first causes, which form the most important battle ground in the warfare between science and religion. In fact Buddhism condemns all such vague speculations as utterly unprofitable. Upon the sure foundation of principles derived from the facts of life it builds a system of practical ethics—a method of self-culture, which has for its end the emancipation of man from all evil and all suffering. The training is threefold, and it is summed up for us in the famous utterance of the Master which contains the essence of all his teachings. It is this:—

*To abstain from all evil,
To fulfil all good,
To purify the heart,
This is the teaching of the Buddhas.*

That is a very simple teaching. For one thing it involves no dogmas, no sacraments, no rites and ceremonies, which in the history of religions have been so fruitful a cause of dissension among men. Still if you examine that little verse more closely, you will find that it contains a profound and comprehensive teaching. It touches life at all points and covers the whole sphere of conduct and moral progress. Now what is evil, and what is good? From the Buddhist stand-point everything is evil, sin, which harms others and hinders one's own moral advancement, while on the other hand everything is good, which is helpful to others and promotes one's own spiritual progress. As the first requisite of the moral life, Buddhism demands the avoidance of evil. This may be regarded as a negative teaching of little value, but that is not so. Abstinence is of utmost importance in ethical training, for it involves self-restraint which forms the first rung in the ladder of progress. Why, to be a decent member of society, a good citizen, one must

undertake to abstain from certain things which are hurtful to the community. So if any one wishes to lead the good life, he must abstain from those acts the avoidance of which is essential alike to the welfare of the individual and the community. First of all he must refrain from (1) destroying life, (2) from taking by force or fraud that which does not belong to him, (3) from all forms of unchastity, (4) from untruthfulness, (5) from the use of intoxicating drinks and drugs. Then he must not be engaged in any trade or occupation which may cause harm and suffering to others. He must not, for example, be engaged in the traffic of human beings, in the manufacture and sale of intoxicants, or in the manufacture and sale of weapons of destruction. While one abstains from evil, one must also try to do positive good—that which is helpful to others. “Be diligent in doing good,” says the Buddha, “for the mind of him who falters in good works, clings to that which is evil.” But the avoidance of evil and the doing of good, all important as they are, are not in themselves sufficient. There is yet one more thing to do. The mind is the spring of action, the fountain head of all our efforts. It is the attitude of the mind that constitutes the real value of an act. Buddhism therefore attaches the highest importance to the third part of its system of self-culture—the purifying of the mind. The dust of passion, ill-will, lust, ignorance—has settled on it, and it must be our endeavour to remove this dust and restore the mind to its pristine brightness, so that Truth in all its beauteous forms may mirror itself on its surface. How may this be done? By the diligent, deliberate, and persevering exercise of those qualities which are opposed to the evils that becloud the mind and prevent it from seeing things as they really are. Among these purifying tendencies, the first place is given to Love. “All the means that can be used as bases for doing right are not worth the sixteenth part of the emancipation of heart through Love. That takes all these up into itself outshining them in radiance and glory.” Love,

universal love, is the remedy for all the ills that afflict mankind, but it is rightly and fully practised only when we can say with the Master: “Our mind will not waver, nor evil speech will we utter. Tender and compassionate will we abide, loving in heart, void of malice within. And we will be ever suffusing such an one with the rays of our loving thought. And with that feeling as a basis we will ever be suffusing the whole world with thoughts of love, far-reaching, grown great, beyond measure, void of anger or ill-will” (*Majjhima* 1.129). That is the ideal, that is the goal set before the disciples of the Buddha. In the presence of such love, all ill-will must disappear, all hatreds must cease, and all embracing good-will must ensue. Now he who practices this three-fold teaching has his feet well planted on the Path—the Arīyan Path—which leads to peace, to insight, to the higher wisdom, to Nibbana.”

It may well be asked: why should men give up evil, do what is good, and purify the heart; in short what is the incentive to the leading of the higher life? The motive may be considered as two-fold, the desire for one's own good, and the good of others. None of us are free from sorrow and suffering and we all realise how imperfect we are. We wish to be happy and we wish to be perfect. We also realise that there is suffering and unhappiness all around us, and we wish, at least in our unselfish moments, to relieve that suffering and remove the causes of that unhappiness. These two desires supply an adequate motive for all right endeavours. They are not, as some may think, opposed to each other. They are in fact the two aspects of the same motive force. For your own good is involved in the good of all, and you can perfect yourself only to the extent you forget yourself in the service of others. So after all, it is the love of humanity—the enthusiasm for the welfare of your fellow beings that can drive man along the path of righteousness. That is the spirit of the Buddha Dharma; that, I feel confident, will be the spirit of the World Religion of Tomorrow.

The Call of the East

IT has been said by Professor Max Muller that the only fault of the early Indians was that they did not like to take another's life, in consequence of which India was over-run by foreign people. Truth and honesty were held in high reverence by Hindus, humanity or to do good to another was the chief characteristic of the Hindus. In other words to do good to other and abstain from injuring another by word deed or thought, what is called "Ahimsa" in Hindu Philosophy took a firm hold in the hearts of the Hindus. But our Rishis when preaching "Ahimsa" to the masses meant "Non-violence" in thought and unselfish work for the good of the many. Such unselfish work leads to Swaraj i.e. control over one's self. If any one asks whether we want Independence or Swaraj, our answer ought to be Swaraj for that is the ideal preached by our Rishis of old. Swaraj first and everything else will follow as a matter of course as night follows the day. The West is inventing engines of destruction, more violent every day and is trying to find out the means by which a machine will kill every one but himself. The East is teaching as of old, as to how the rest of mankind can be saved at the cost of oneself. Is it because Indians laid down their lives for the preservation of mankind, that the foreigners took advantage of their weakness or ignorance as the Westerners would call it and deprived the Indians of their kingdom and wealth? No, The Indians lost their Independence because they lost their Swaraj, they became selfish, they could not find out the God in man. It is not that independence or freedom cannot be won without Swaraj but independence

without Swaraj is not stable. A nation in order to become independent and stable needs the force of character and self supporting activities of the majority of the people composing the nation. If we are allowed to control ourselves, to limit our needs to the resources of the country and to

By BHUBAN MOHAN DAS

help our countrymen to form a nation by the ties of love and unselfish work, why is this frenzy for independence? Is it because the poverty of the masses has reached the limit, that the people do not get a mouthful of bread to keep their body and soul together, that they are asking for a change of Government? Or is it because the people are dazzled by the liveliness by strife and bloodshed of the West. The West has taught us to create our wants and to satisfy such created desires. The West has taught us the principle of the "survival of the fittest." Who cares for the teachings of Jesus Christ - "Love thy neighbour as thyself;" who cares for the Salvation of man? An average Westerner may think that his sins committed in a week will be atoned by one hour's prayer on one Sunday, just as an average Indian thinks that all his sins will be washed away by a dip in the Ganges. We have become unbelievers; we take the name of religion and God to serve our purpose whenever it suits us. Hear the voices of Rishis of old who in unfaltering tongues call aloud "O ye sons of the Immortal! Turn your vision inwards. Control yourselves your desires and you will win the world." Who cares, we have become visionaries, we have become idlers and we have lost the world. "What if we gain the whole world and lose our soul? The world will not give us peace which we want. How can we gain the whole world and soul at the same time? The East can show the way - the East is inviting the West to taste the cup of Immortality. The little Jap has found the way to gain the world and the soul at the same time. The ideals

of Rishis of old are rightly followed by the Japs and they are the torch bearers of the East. "Swaraj" should be our motto. "To win self is to win the whole world" is the teaching of the East. Unless and until we become men, how can we help our neighbours our countrymen. It is not by violence but by non-violence in thought, by unselfish work for the common good and by meditation that we wield the highest power. Our Rishis did not forbid us to protect

the world. Where are the preachers of old, who used to go from door to door for their livelihood and at the same time preached by example and precept the way to find out the soul? Where are the preachers who loved to humble themselves before the public and tried to save mankind at the cost of their own lives? Where are the preachers whose motto was self-sacrifice and who gave the people whatever they acquired out of compassion for the world?



VELUVANARAMAYA, POLONNARUWA

ourselves and properties—they did not advise us to become dreamers but they advised us to become men. It is not because the Hindus did not like to take another's life but because they became too selfish and did not care for their neighbours or fellow countrymen that they were over-run by the foreign people. If the soul is lost in dreams and selfish desires, the world will not help us to regain our soul. But if we find out the soul, it will not be very long to regain

Hark, O Preachers the voice of the Lord Buddha: "Go ye, O Bhikkhus and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of Gods and men." O benefactors of mankind! raise us from the deep slumber and ignorance, infuse your strength in us and show the world that your self-sacrifice does not lead to imbecility but manliness, not slavery but freedom.

Miracle-Mongering In Buddhism

By

Anagarika

Suhrit Ranjan Roy

BUDDHISM began with a highly developed scientific conception. It was the greatest anti-ritualistic religion at the time of its inception. The ideal set by Lord Buddha, the great protestant, against the inequities and superstitions of Brahmanism, was of pure action and morality. There was no place of ritualism and miracle-mongering in Buddhism. But the early promise of this great religion was rapidly clouded with all sorts of superstitions. By a bitter irony Buddhism reverted into a sacramental system with a ritual of bells, rosaries, images, holy water, penances, services in a dead language, incense, confessions, relics, shrines, pilgrimages and miracle-mongering.

The absurd stories of a man flying in the air, walking on the water, creating the double out of his own body were borrowed from the sister religions and mercilessly grafted on to Buddhism by the miracle-mongering priesthood who never understood the true spirit of Buddhism. These ignorant priests, the self-imposed guardians of Sasana were not sloth in inventing white lies where their arguments failed.

Buddhism is a scientific religion. To understand it one should possess a scientific bend of mind. It began with the inflexible doctrine of cause and effect. The ultimate nature of all things is dynamic. There can be no deviation from this law. Man makes his own future by himself. No sacrifice to the gods, no burning of lamps at the altar or chanting charms can help anybody. This anti-ritualistic doctrine set an ideal moral

responsibility before every one. Early Buddhism gave stress on the purity of mind and virtuosity. But the fairy tales of Sakka and radiant Brahmas, the *heavens*, *pretas* and *yakkhas* gradually crept in from Brahmanism. The Vedic thirty-three gods with Indra at their head became the guardians of the Sasana of Buddha who vehemently denounced the Vedas and who was vehemently denounced by the Brahmins in turn. The doctrine of pure reason and understanding gave place to blind faith and ritualism. The plain teachings of cause and effect became perverted by the miracle-mongering priests, incapable to understand the scientific doctrine of Lord Buddha.

Miracles happen to them who expect them. Miracles abound among the savage and barbarous people; the civilised people inherit them from their savage and barbarous ancestors. Priests foster ignorant credulity by putting a ban on the freedom of inquiry. The false and absurd theory of supernatural has diverted man's attention from investigation. The worst effect of this practice of miracle-mongering is that it overshadows the moral principles and keeps man in a state of servile subjection. This brings out stagnation in the intellectual life and retards progress.

In early days of Buddhism one finds the absolute rejection of anything which was not reasonable, which did not comply with the natural laws. The priests of later days tried to cover the deficiencies of their own understanding by interpolating innumerable absurd and self-contradictory sutras.

The fabricated stories of miracles given by the commentators including Buddhaghosa are the clear proof of their inability in tackling the arguments put forth by the members of rival camps. They tried to fill up their own short-comings by false and unnatural stories.

Lord Buddha had a great scientific mind but the conventional science of those days was very crude and hypothetical. The first systematic research was done by Aristotle, though he too often blundered in a hopeless

Darwin in the field of biology and he opened a gateway of knowledge before us that the species are not static as depicted in the Hebrew myths but inherently dynamic. It is always undergoing change according to the necessary conditions. This was a great proof of Lord Buddha's being centuries ahead of the contemporary science. In sociology, in political history, in the evolution of morals and ethics, in biology, in psychology, in physics and cosmogony, in every walk of our life Dynamic Reality has



A MODERN CEYLON BUDDHIST TEMPLE

way. The doctrine of Dynamic Reality propounded by Lord Buddha was twenty-five centuries ahead of the then science. He came to this conclusion just like a modern scientist through inductive and analytical method. But the ignorant priesthood reverted again to the hypothetical way and began to give fairy tales what the crude and native science of those days could not refuse. Lord Buddha gave us a master-key to open any door we liked. According to this great scientist every thing is protean and dynamic. This key was taken up by

proven itself to be the truest interpretation again and again. But the foolish unlettered monks will never accept this sublime conception corroborated by modern science. They will go on interpreting the nature of species in static terms like their crude and hypothetical forefathers. And where their arguments fail they resort to the supernatural and rite-mongering.

A creed which originates in folly has to be manipulated by fraud. It is a dreadful calamity to give a foothold to the supernatural. One miracle draws another with

it. White lies have to be told to keep up the delusion. That is why such oddities as *iddhis*, *abhijñas*, *pratiharyas* have been mercilessly grafted on to Buddhism by the fraudulent monks. Because one can jump over a wall or can cross a small brook there is no reason to believe that one can attain the absurd power of volition by concentration of mind. This yoga theory of pneumatic physiology was propounded by the ascetics protesting against the Vedic rite-mongering. They began with the false hypothesis of pneumatic physiology. Their fundamental postulate was that if one can exercise his breathing in a certain way he can defy every natural law, fly in the air, walk on the water, vomit fire, exhale smoke and so on.

Every student of psychology knows that these fantasies are the outcome of man's consciousness of his helpless state before the hostile primal forces. He felt himself bound to the iron law of cause and effect but his megalomaniac tendency made him to hope to conquer it. That is why his fevered brain could invent the impossible theory of pneumatic physiology. The then science did not know the mysteries of nature as the modern science knows—there was no way out excepting hypothesis. False analogies with *jagrata*, *scapna*, *srāpnanta* and *susupti* (waking, dreaming state, end of a dreaming state, and dreamless state) led to the fanciful invention of four planes of *jhana* and innumerable *lokas* which can be traversed clairvoyantly in

those planes. All these fantasies are born of the megalomania innate in man.

But now the time is different. Science has progressed. It has peered through the mysteries of nature. It takes up the doctrine of Dynamic Reality propounded by Lord Buddha and says that one can free of this inflexible law of cause and effect only by not being born. Modern science has taken up the master-key and is opening every door with amazing success. It is high time that the priesthood tried to understand the real teachings of Buddha and stopped their antics which are nothing but an assemblage of practices, a series of rites they repeat without seeing any sense in them, a collection of formulas which often they do not understand because the language in which they are couched has become archaic. The value of a true religion does not consist in its assertions about the unintelligible and supernatural. In the true religious life nothing compels the admission of the transcendental or supernatural causes. It has nothing to do with dreams, visions, trances, ecstasies and rite-mongering. The performance of these time wasting, ridiculous, and trivial rites insisted upon as though they were of the supermost importance, naturally and inevitably divert the mind which is occupied with the superfluous and mechanical externals, from the contemplation of those duties, upon the performance on which human happiness depends.

[Views expressed by contributors to this Journal may not necessarily be held by the Editors.]



THE ESALA MOON

HEEEDING an appeal of the gods there, the Buddha-Elect forsook Tusita heaven to be born on earth again for men this last of many times. Thus sacrifice and the conception of the Buddha child in Queen Maya's womb took place in the full moon day of the Esala month. Prince Siddhartha left the royal palace for the forest on this Poya day. It was also on an Esala full moon that as Buddha, He preached the Truth first on earth and in the Tusita heaven to convert his mother. And so a five-fold sanctity attaches to the Esala festival which Buddhists celebrate in July.

*In ages past, under an Es'la Moon,
The Lord-Elect to save all life to be,
Forsook the Star lit throne of Tusita—
Abode for Gods as He !*

*And as the bees crowned next in Es'la Blooms,
So parting from the Gods that Es'la Time,
In Hill-Girl Bihar, in Queen Maya's Womb
Fresh stirred the Life Divine.*

*Lost to the life without in life's wee cage
The race of men and Gods to win from woe,
A Sakya throne and love He cast away
This Es'la long ago.*

*He starred in forest caves when lions roared,
To seek for mortal life the Deathless Boom,
And Buddha now, He sang of Nibbana
First in an Es'la Moon.*

*To Maya and the Gods in Taatua
The Buddha sweetly spoke of Buddha-Lore
When in that Es'la Moon, the Queen and they
Passed to Nibbana's shore.*

*With conch and drums and temple bells from dawn,
With Hymnals, Jasmynes, Na and Lotus Blooms,
So men and Gods await this sun-set sky
To greet thee Es'la Moon !*

—K. V. P. GOONETILLEKE

THIS CIVILISATION

By

T. L. VASWANI

I KNOW of no greater prophets of Daya Dharma than Mahavir and Gotama Buddha.

Daya Dharma is the very heart of their Teaching. Daya means humanity. Humanism is our need. A Religion of Humanity would yet save Hindu Society. For Humanism means love for the poor and outcaste,—love for bird and beast.

The light of Humanism shone in that great disciple of Buddha, viz. Asoka. A king, he lived the life of a Bhikkhu; he became an Apostle of *Ahimsa*, a standard bearer of Daya Dharma. And he became a pioneer of a New Order. He built hospitals for animals. He abolished animal slaughter. He punished cruelty to bird and beast. He introduced Mercy in education for children. He showed that Daya was not indolence but energy, sanctified work.

Mahavir and Buddha, Asoka and Francis have opened new paths. History is a story of struggles for human rights; and I bow to the patriots and martyrs of humanity. Centuries have been spent in the struggle

for the *rights of men*. My heart has cried again and again :—When will be heard the voice of the prophets of *animal rights* ? When shall we listen to the great saviours of the bird and beast ? Sordid and blood-smeared is this “civilisation,” for still we shoot the birds and still we enslave the beasts and still we slay animals to eat their flesh. This “civilisation” built in the blood of the animal and the poor must go. Our urgent need is *Daya Dharma* or Religion of Reverence for Life !

Unhappy are men and women : for they run after sense-gratification and the senses decay, and sense-gratification opens the door to disintegration and disease. “The eternal verities which dominate the cosmic order are spiritual,” said Buddha, “and spirit develops through understanding. The *bodhi* changes brute nature into intelligence and there is no being but can be transformed into a vessel of truth.” In *Daya* is the seed of Transformation. “Kill not ? ” said Buddha, “but have regard for life ! ” And far and wide must travel this message to *transform* the world !

Forebearance and friendly speech ;

Intercourse with the earnest and striving ;

Discourse concerning the Doctrine in fitting season —

This is a very great blessing.

—Mahamangala Sutta

FOREIGN NEWS

.....India, Europe and Far East

Second International Buddhist Congress Proceedings Held in Paris

PARIS

THE Second International Buddhist Congress of European Societies desired to profit by the presence of distinguished representatives in Europe at the time of the Coronation. The dates of the Congress were therefore hastily advanced from the end of July to June 16, 17 and 18 in Paris. This permitted the Congress to bring together representatives of China, Ceylon, Japan and Cambodia as well as the majority of the delegates from the various European Societies that are members of the Buddhist Representative Council of which Daya Hewavitarne is General Secretary.

Addresses of welcome were read by Prof. Masson Oursel for France, by Mr. Daya Hewavitarne for the Buddhist International Council and by Miss G. Constant Lounsbury for the "Aims du Bouddhisme."

At the request of Sir D. B. Jayatilaka, Ceylon was very ably represented by Mr. Sri Nissanka. He gave an account of the work accomplished at Salgala and at Biyagama and the possibility for European men and women of studying at these two religious centres.

His excellency Mr. Lin Cheu the Consul General for China in Paris spoke of the immense work of reform and of organization accomplished in China by the Master of the Law Tai Hsu. He stated that the present Government in China is very favourable to Buddhism, such prominent men as the Marshall Touan-Ki-Jouel and Mr. Tai Ki-t'ao are Buddhists and the Pan Chang Lama (Tashi Lama) has been given a position in the Government Councils.

He also mentioned the excellent intellectual and social work done by

the Pure Karma Association of Shanghai which the Ven. Narada Thero of Ceylon visited recently.

No less interesting an account of Buddhism in Japan was given by the Head of the delegation Mr. Kuni Matsuo, General Secretary of the Franco-Japanese Committee of Paris, Editor of the France-Japan Review and author of a remarkable book in French on Japanese Sects: "Les Sectes Bouddhiques Japonaises."

Both Japan and China seemed inclined to the necessity of applying Buddhism to solve the social problems of the day: Problems of education, social reforms along the line of selflessness and universal brotherhood.

According to Mr. Sri Nissanka, Ceylon too needs to develop its interest in Buddhist education along practical lines.

In brief Buddhism in the East is becoming dynamic and it is the hope of our Western Societies that this new dynamism may bring aid to the European societies still in an experimental stage and often struggling in a hostile atmosphere.

Prince Souphanouvong of Laos, spoke on the activities of the Institute at Phnom Penh and the work of Melle Karpeles in reviving Buddhist education in that country. The "Aims du Bouddhisme" hope with the aid of Melle Karpeles to have a French translation of the Ti Pitaka made by Cambodian Bhikkhus and controlled by famous European Pali scholars, the subscription for this purpose is opened.

The European delegates reported their activities, their difficulties and their needs.

Fraulein B. Dahlke appealed for funds to buy her brother's Buddhistische Haus outright, so that it shall remain a Buddhist institution in Germany.

Mr. Mellor Vice-President of the Maha Bodhi of London spoke for that Society and Mr. Daya Hewa-

vitarne spoke of the work of the Maha Bodhi in Ceylon and India.

Upon the proposition of H. E. Lin Cheu, it was proposed to start an International Central Fund to help the study of the Dhamma in Europe.

H. E. Lin Cheu, Mr. Matsuo and the distinguished French scholar, Prof. P. Masson Oursel, President of the Congress, were unanimously chosen by the delegates in secret session to appeal for funds and to administer the money collected.

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Central Buddhist Fund Regulations

LONDON

AT a meeting of the delegates of the Second International Buddhist Congress held in Paris on June 16, 17 and 18th, 1937, it was unanimously decided to create a Central Buddhist Fund to encourage the study of Buddhism. This fund shall be created by public subscription and individual gifts.

The money shall be deposited in a State Bank in Zurich, Switzerland. Funds shall be controlled by a governing Committee of three members chosen from and elected by the delegates present at the Conference and renewed every two years.

The Governing Committee from 1937-1939:

M. le Professeur P. Masson-Oursel, Directeur d'Etudes à l'Ecole des Hautes Etudes, University of Paris, M. Lin Cheu, Consul General China and M. Kuni Matsuo, General Secretary of the Franco-Japanese Committee of Paris. A general meeting of the delegates will be held every two years. The Governing Committee will remain in office until a general election shall have been held and their successors appointed.

A general election will be held in 1939 at Zurich.

Delegates eligible to vote will be representative of each nation present at the Second International Congress and the Sec. Gen. of the B.R.C.

FOREIGN NEWS *India, Europe and Far East*

The Fund to be used for :

1—Exchange of lecturers between East and West—Bhikkhus and learned scholars.

2—Exchange of students between East and West.

3—Publications and translations of texts, books and magazines.

Applications will be considered twice a year by a Board of five composed of the three members of the Governing Committee and Mr. Daya Hewavitarne representing the B.R.C. and Miss G. Constant Lounsbury, President of "the Amis du Bouddhisme" in Paris.

In the case of several concomitant requests for financial assistance all awards made by the Governing Committee will at their discretion be given to that work which seems the most useful for the study of the Dhamma.

Request for financial assistance may be submitted by persons not belonging to the societies represented provided that their work is of sufficient importance to the Buddhist world.

All inquiries be addressed to the Secretary of the "Amis du Bouddhisme," 31 rue de Seine, Paris VI, who will transmit them to the Governing Committee.

Human Beings as Radio Receivers

VIENNA

A COMMISSION representing the Czechoslovak Wireless Federation recently visited Vilкова and investigated the claim of two workmen that they were able to transform themselves into human radio receiving sets.

Each man took one wire connexion of a loudspeaker in his hand, closed his eyes and concentrated.

The speaker at once produced a broadcast programme from Vrslau.

The investigators were unable to detect a trick, but are still sceptical because the men were not willing to be examined except in a certain cellar.

Mr. Sri Nissanka's Address at the Paris Buddhist Congress

I WOULD like to thank the society of "Les Amis du Bouddhisme", said Mr. Sri Nissanka, for the great honour you have done to Ceylon by inviting a representative from that country to be present here at this conference.

I have been asked by the Honourable Sir Baron Jayatilaka, the Chief Minister to the Government of Ceylon and President of the most important Buddhist Association in that country, the Y.M.B.A., to deputize for him on this occasion, and to express to this distinguished assembly his sense of deep regret at not being able, for reasons of State, to be present here amongst you. I have, with considerable diffidence, agreed to accede to his request but the gap that has been caused by the absence, from this conference of one who stands so high in the esteem of my countrymen and one who has done so much for the furtherance of the cause of Buddhism both in the East and West, can by no means be easily bridged.

Whatever I have occasion to say today, therefore, will not be the sentiments or opinions of any except of myself, and I take upon myself the full responsibility for these utterances.

I have a message, however, from Sir Baron Jayatilaka, which I hasten here and now to deliver. He has charged me to say on his behalf that he deeply regrets his inability to be present in person, but that he is with you today in spirit. That the society of "Les Amis du Bouddhisme," will always occupy a treasured corner in his heart and that he commends to the care of the Buddhist people of France and in the Continent beyond her frontiers the society of the "Les Amis du Bouddhisme," and hopes that this society will receive from the entire Buddhist world all the support and encouragement it needs in all its undertakings.

May I be permitted to suppose that one of the objects at least a conference of this kind is to exchange views. I would therefore like to avail myself of this opportunity to give expression to a few fleeting thoughts within the radius of the brief space of time at my disposal.

To my mind the greatest impediment on the path of progress—I refer to Aryan Noble Eightfold Path, better known to the West as the Middle Way—is the impediment of distorted conceptions. The vast majority of us who call ourselves Buddhists stumble at the very threshold and lo and behold! far from obtaining light on the path we switch on darkness.

It on the contrary one steps cautiously and assures for oneself a sure footing on the first rung of the ladder of the Middle Way there appears from then onward a mysterious light which helps to guide us onward. To those of us who dislike the word "mysterious" shall I say that the light shines as a necessary consequence of the law of cause and effect? That is what was meant by the All-Compassionate One as "correct vision" or Samma Ditti.

I do not think that there is anyone here or elsewhere who could have the hardihood to believe that a cessation of this compound complex existence could be achieved by the reading of text books, commentaries, or for a matter of fact the scriptures of the Mahayana Buddhism or even the Trepitaka Pali Canon.

I am one who firmly holds fast to the belief that the clue to the solution of the problem of "coming to be," exists in the Proper Understanding of what is generally misunderstood and this incidentally happens to be written in large print in the Holy Scriptures which people read, mark, inwardly digest, and even quote almost daily.

This in my view is a sad state of affairs and whether I be right or wrong, I hold fast to that conviction, unless and until I am convinced to

FOREIGN NEWS *India, Europe and Far East*

the contrary. Such conviction must necessarily come from within after due reflection.

The supreme privilege of holding fast to one's opinion has been mercifully granted to us by the Blessed One, and I cannot conceive of the existence of any particular individual or class or sect or any self-styled religious body who will dare countermand the authority of the Omniscent One. "Accept that which after mature reflection suits thee; reject the rest." So said the Blessed One.

It is therefore decisively an act of the greatest possible disloyalty to the Master should some modern sage, to whom no authority has been delegated by the Blessed One, were to condemn the particular concepts of others merely because they do not happen to tally with the methods and practices of any particular school of thought.

Such is the spirit of cultured tolerance in our creed. We do not desire to convert or to proselytize. Liberty of thought and of conscience is the bedrock upon which the indestructible edifice of the Dharma has been built.

The memorable last words of the Blessed One when he lay at the portals of death and peace still ring in our ears today: "Hold fast to the truth O Ananda. Let the truth be your certain refuge and your unfailing guide. Be diligent. All things are transient, and be ye anxious to learn."

What then is the exact position at the present time? Let us hold the mirror to ourselves. We see today different sects of monks preaching aloud that those who are not with them, are against them. Some Mahayanists proudly claim that they alone are the keepers of the key to salvation. The orthodox southern school regnant in my own home will tell you relentlessly that the true doctrines are with them and with no one else and that theirs is the treasure house of wisdom.

It is my firm conviction, however, that there is and should really be no difference between ourselves. We have no right to build barriers where barriers do not exist and that the Elusive Middle Way, lies within you, between the Northern and the Southern Schools of Thought, to be realized—not to be believed. Faith enters only when Reason makes its exit. Doctrines and scriptures may have been lost, destroyed or may become diseased with the efflux of time. But the Truth, once contact, has been established between illusion and reality by a Buddha, can never be destroyed. The Buddha is the Truth he is not a man or a god. The Truth is the Buddha and it has no race and no discrimination. Truth therefore is our creed.

"So long as discriminations are cherished by the ignorant they go on attaching themselves to them and like the silk worm go on spinning the thread of discrimination enwrapping themselves and others in their charmed prison!"

The general decadence of Buddhism (If I may use that expression, for I dislike 'isms' of all kinds) when such is discernible can be directly traced to the sound misconception of correct vision (*Samma Dhiṭṭi*), the every first lesson in the Noble Eightfold Path.

The mere repetition of a formula not even the pious belief in that formula, generally the Three Refuges, does not confer upon man the right to call himself a Son of the Master gifted with the power of correct vision. The repetition of formulae, the turning of prayer wheels, the counting of beads have their own uses, but only in the kindergarten stage of Samsaric development.

After many years of study and deep reflection I have learnt to believe that I may not always be right and that my brother who may think differently from me may not always be wrong, for we, the uninitiates are toilers along the weary way.

The Dhamma, wherever it is

found, in whatever language it is written, requires the most careful interpretation. By meditation alone and by the close investigation of results can the Dhamma be correctly interpreted, understood, and accepted.

In our country we have schools of meditation both for monks and nuns; we have monasteries and nunneries. If I may be permitted to mention the names of two such places: *Salgala* for monks and *Biyagama* for nuns present themselves unhesitatingly to my mind. Men and women from every walk of life from every country can find peace, comfort, and protection in them when the call arises. If there are any amongst us today or who may be interested in these in the future I am prepared to guide them to those sacred sanctuaries.

But if the tourist who comes to the East hopes to find Buddhism in actual practice from the comfortable seats of a hiring motor car, he must surely go away bitterly disappointed. Deep spiritual refinement panders not to the vulgar gaze, but lives in the splendour of its unconquerable solitude.

[The above lecture was delivered by Mr. Sri Nissanka, in French, before the Conference of Buddhists held in Paris recently. It is a translation from the original shorthand report. Mr. Nissanka was specially deputed by Sir D. B. Jayatilaka, President of the Y.M.B.A., to represent him at the Conference.—*Ed. Buddhist.*]

Kataragama Road to be Built for Carts

THE pilgrim way to Kataragama is to be made smoother.

The P.W.D. have made provision for the construction of a road from Tissamaharama to Kataragama for light vehicular traffic by clearing the jungle on either side of the existing pathway.

Very little acquisition of land is necessary as a greater part of the track lies through Crown land.

LOCAL ACTIVITIESColombo and Outstations

Buddha Gaya Campaign

NATIONAL Congress Ministers in Indian legislatures have been requested to take up the Buddha Gaya question by Babu Rajendra Prasad, a former President of the Indian National Congress.

In a letter to the Buddha Gaya Defence League with its Headquarters at No. 32, Frances Road, Welisawatte, Colombo, Mr. Prasad has promised his help in the campaign to regain Buddha Gaya for the Buddhists.

The Secretaries of the Buddha Gaya Defence League have addressed a letter to Pandit Jawaharlal Nehru. The following are extracts from the letter :—

The custodian may have been entirely ineffectual but his existence showed that the Government exercised a measure of control over the shrine however nominal. The withdrawal of this officer, amounting to the virtual surrender of all control of the shrine to the Mahant, is like an intimation to the Buddhists that their efforts of over forty years have been in vain and have not taken them a step nearer to their goal . . .

Consequently, a strong movement is afoot to organise a campaign to regain Buddha Gaya by resorting to non-violent Satyagraha.

Buddha sat at the foot of the historic Bodhi Tree at Buddha Gaya resolved to gain Enlightenment and be got up triumphant.

Similarly we have decided to squat at Buddha Gaya until the adamant Mahant yields to the demand of the Buddha world.

Already a large number of sturdy, strong and self-sacrificing volunteers who are even prepared to die in this noble struggle for freedom and regaining a holy object which is cherished not only by the Buddhists but by all those who love fairplay and justice, have been enlisted to go to Gaya. This army will be rein-

forced and so the fight will go on until the adamant Mahant come to terms with the peace-loving Buddhists. This is the serious situation which has been created by the recent action of the Indian Government in regard to a question of great importance to the Buddhists which has been engaging their attention for nearly a quarter of a century.

Were Himalayan Regions Ever in Bed of The Sea

SIMLA

WERE the Himalayan regions at any time in the bed of the sea? Did the huge pre-historic animals, which it is difficult to visualise even by guess, at any time roam over these wide expanses?

Speculation on these lines will no doubt be encouraged by the finds of marine fossils in these regions, reported in the annual report of the Geological Survey of India for 1936.

Thus among the fossils collected by Mr. N. K. N. Ayyangar of the Geological Survey of India from the Udhampur area (Kashmir), there are some which have been provisionally identified as *Amus* (fish), found in the Lower Siwaliks, *Hydaspiatherium*, found in the Middle Siwaliks and *Hippopotamus*, found in the Upper Siwaliks. Other discoveries include giraffe, rhinoceros, stegodon and elephants. Of the collection made by Mr. Ayyangar in this area a stegodon skull found near Parmandal has already been handed over to the Kashmir Durbar, and the Siwalik fossils are also being returned to them after identification.

The genus *Rhinoceros* is also recorded among the remains. These fossils were returned after identification and a popular account of the Siwalik mammals, together with some photographs of restoration of certain extinct reptiles and mammals, was presented to the Campbell-pore Museum.

Y.M.B.A. Formed at Kotahena

THE Buddhists of Kotahena decided at a meeting held on June 28th at Prince College, Colombo, to form a Young Men's Buddhist Association in that area.

Mr. P. M. Seneviratne, who presided, explained that the chief object of an association of that kind would be to promote the study and the propagation of Buddhism. He hoped, he said, that all Buddhists in Kotahena would support the new institution.

Dondra's Week of Life and Colour Annual Fair and Perahera

DONDRA woke up for its biggest event of the year during the third week of July—the Maha (Grand) Esala Perahera, consisting of elephants, acrobats, dancers, bearers of the pearl umbrella, flags and banners.

The Assistant Government Agent, Matara, was specially invited to join in the perahera. He and the Basnayake Nilams were conducted to the Sri Vishnu Maha Dewale, where they were received by the temple authorities and sprinkled with rose water.

After a short religious ceremony and the invoking of blessings by the Kapurula and his assistants, the perahera, with the Assistant Government Agent, mounted on a richly caprisoned elephant, and the Basnayake Nilame marching at the head, started for the Siri-asana (the landing place of the god Vishnu) by the sea at Dondra.

At the sacred spot, the Basnayake Nilame made special offerings to the god Vishnu, and the perahera then returned.

The annual Dondra Fair, which is associated with the perahera, opened with over 500 booths standing on about six acres of land.

LOCAL ACTIVITIES.....Colombo and Outstations

The Buddhist Teachers' Examination, 1937.

THE Annual Religious Examination of Buddhist Teachers, conducted by the Central Y.M.B.A., Colombo, was held on Sunday, the 27th June, at Nalanda Vidyalaya. Of 61 applicants from 37 Buddhist Schools, 48—including 24 lady teachers—sat for the Examination. 38 were successful, 12 obtaining First Class Certificates, 10 Second Class Certificates, and 16 Third Class Certificates.

The following are the results:—

FIRST CLASS CERTIFICATE

- 1 Miss K. M. D. Jayalatha — Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa.
- 2 Mr. T. Edmund Silva—Shikshalankara Buddhist Sunday School, Timbirigaskatuwa.
- 3 Mr. M. E. de Costa—Sri Sambuddha Sasanalankara Buddhist Sunday School, Kalubowila.
- 4 Mr. D. H. Ganegoda—Buddhist Sunday Girls' School, Kalawitigodella.
- 5 Mr. P. A. Marthelis—Dharmodagrahana Buddhist School, Bomiriya.
- 6 Miss M. Charlet Costa — Sri Sugata Samayodaya Buddhist School, Kolonnawa.
- 7 Mr. W. P. Fonseka—Sri Sanghamitta Vidyalaya, Pamankada.
- 8 Miss M. Mallika Perera—Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa.
- 9 Miss K. Engaltina Perera—Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa.
- 10 Miss K. Elgina Perera — Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa.
- 11 Miss H. Caroline Silva—Mahinda Buddhist Sunday Mixed School, Dematagoda.
- 12 Mr. W. H. Cooray—Sri Dharmawabodanee Buddhist Sunday School, Willarawatte.

SECOND CLASS CERTIFICATE

- 13 Mr. D. C. Y. Abeywardena—Buddhist Bilingual Maintained School, Patemulla.
- 14 Miss M. Missina Perera—Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa.
- 15 Miss B. Premalatha—Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa.
- 16 Mr. A. D. Perera—Sri Maha Mahendra Buddhist Sunday School, Diwulpitiya.
- 17 Miss L. E. de Silva—Shikshalankara Buddhist Sunday School, Timbirigaskatuwa.
- 18 Mr. H. A. Caldera—Sri Rahula Buddhist Sunday School, Angoda.
- 19 Mr. A. G. W. Ranatunga—Sri Saddharmawardena Buddhist Sunday School, Maradana.
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- 21 Miss Seelawathie Jayasinghe—Sri Dharmarama Buddhist Sunday School, Kirimetiya.
- 22 Miss A. K. M. S. Perera — Sri Kalyaniwansikarama Buddhist Sunday School, Wellawatte.

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Editors.
Sir D. B. JAYATILAKA
VINCENT De SILVA

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BUDDHISM IN AMERICA

WE publish elsewhere in this issue a letter sent to us by Upasika Miriam Salanave of California, the founder of the East-West Buddhist Mission. Upasika Salanave has given evidence of the energy and enthusiasm with which she is working for the propagation of the Dhamma in America. She is, therefore, naturally disappointed to find that her efforts have not yet received the support which she was entitled to expect from the Buddhist world. Her letter gives expression to that disappointment in somewhat over-strained language.

The East-West Buddhist Mission has existed now for two years. During this period the help Upasika Salanave received from Eastern lands was not at all negligible. In future, too, we have no doubt that Eastern Buddhists will continue to help in the valuable propaganda work that is being done in America. But Upasika Salanave must exercise some little patience and also recognise one or two obvious facts. If financial help has not yet come to her in large measure, we think that it is mainly due to two reasons. At the present time financial depression is almost universal. In the East no less than in the West, business has not yet recovered from the paralysing effects of the war. Consequently men have much less than before to

spend on charitable work. Then, speaking of Ceylon, we can truly say that demand on local works are so urgent that they must necessarily claim precedence over activities in other lands, however, important and valuable these latter efforts may be. At the present time scores of new building schemes in connection with our educational establishments and such institutions as the Y.M.B.A. are before the Buddhist public. It is impossible to defer or abandon anyone of these schemes without serious damage to the cause. To carry out all these schemes would cost few lakhs of rupees, and every cent of that amount will have to be collected in Ceylon.

Our American friends will now see the reason why if the response from Ceylon to these recent appeals have not been prompt or large. It is due to no lack of sympathy or interest in their work. The Buddhists of Ceylon are, we believe, deeply interested in the propaganda work carried on in America and the West, and when the present financial pressure is removed, Ceylon will cheerfully bear her share of the burden of foreign Buddhist Mission work. In the meantime we would strongly commend Upasika Salanave's letter to our readers in the hope that at least some of them may be in a position to give response to her appeal so that she may not be obliged to abandon her propaganda work altogether.

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A Remedy to Cure The World's

By
Rev. TAI HSU

Disorders

UNDER a single principle of universal love, Buddhism, in the course of more than two thousand years, has united nearly five hundred millions of believers in southern and central Asia. That it is one of the greatest social accomplishments is shown by the antiquity of its birth, the extension of its development, the numbers of its adherents and the great role which it has played in history and in the development of art in Asia.

The extreme tolerance of its principles and the absolute kindness of its teachings bring moral assistance to those, who, in face of present disorders, are engaged in furthering the program of civilization. The principles of Buddhism can be applied as a remedy to cure the excesses from which people suffer, such as war, poverty, and their attendant evils.

Man's only superiority over nature is his judgment (ability to reason) which is constantly threatened by his emotional senses.

From the moment that man, following an evolutionary thesis, distinguished the difference between himself and the animal, to the present time, has there been progress or a moral retrogradation? Man may not attain perfection or happiness without peace. The history of the world since its origin is an endless succession of struggles wherein force is always triumphant. If force is an acceptable law from an evolutionary point of view, it is no longer acceptable from a moral point of view.

If one considers that the era of all plant life was succeeded by the reign of the animal, and that the reign of man succeeded that of the animal, one wonders what will be the fate of man. Will his present authority continue or is he merely a characteristic figure, a symbol, as it were, in the evolution of things? Is his advantage or privilege reward for an effort on his part, or the result of an opportunity for development? Will man retain a stable equilibrium content with his profits from the wealth of the world, content to apply his intelligence to the realization of a scientific and material progress?

We are proud of our increasing knowledge of science. But in cultivating its extreme and exact demands, are we not risking a great deal? Are we not surrendering, giving ourselves over to the rules and laws of machinery where personal values must, inevitably, be lost?

Man can be saved only by his inner life, his spiritual life. He believes himself so completely intelligent. He is so sure of himself. "One is sure of himself when, in conceit and ignorance, one thinks one has found life and receives death."

In spite of the fact that in all scientific spheres, the human mind has been able to grasp at least a part of an explanation of the world, and may hope each day to reach out farther, solving such secrets as have hitherto remained inviolate, nevertheless, man does not yet know—or rather he choos-

es to ignore the entire problem of his existence. Therefore he is helpless when he touches the very sources of life, and the immutable laws which govern the universe.

If truly reason or judgment is ours, there should be ways of developing it which we have not yet learned. A few and rare men know such ways.

Two thousand five hundred years ago, Sakyamuni was born in India. By the unique development of his judgment, he understood the universe in its reality, and attained happiness by a complete renunciation of himself. Through the light that was his, and in his great pity for poor human creatures, he showed to them the truth.

The man who succeeded, through his experience, in obtaining and giving out his wisdom, was called the Buddha in India, and the Perfect Illuminated One in China.

Buddhism demonstrates to us that Enlightenment is a natural phenomenon which can be obtained by a wise development of one's judgment. But our knowledge of such matters is insufficient, and our power of comprehension too limited to arrive at any result without guidance. (Buddhism gives us that guidance).

With an exact vision of the universe, would come at the same time, the possibility of moral perfection in mankind, and the probability of universal peace.

For twenty-five centuries, the Buddhist doctrine has been practised by a limited group: the Buddhist monks. Today, there exists a greater contact between intellectual peoples, a freer and more eager give and take among thinking human beings, and an interest in scientific research which seems to point toward a general desire for enlightenment. This, then, seems the time to spread and teach the theories of Buddhism—theories that are better able than any

others to efface ancient prejudice, and to work for and with the unity of the world.

My ambition in life is to increase human felicity, virtue, and intelligence, and to achieve universal peace and happiness. In order to realize this wish, it is necessary to effect an integration of civilizations, both ancient and modern, Oriental and Occidental, and to create a universal civilization for the progressive development of mankind. Buddhism teaches harmonious relationship between man and the universe. It removes the barriers between the different civilizations and will hasten the proper development of their peculiar virtues. It will promote mutual understanding of the different peoples and secure a universal peace.

Furthermore, mankind living amidst scientific discoveries and material development needs an ideal and faith to improve its felicity, virtue and intelligence. The medieval conceptions of faith have now come into contradiction with scientific thought and are no longer adequate. Buddhism, on the other hand, is entirely in accord with science and satisfies the need of the present generation.

Buddhism welcomes science, but nevertheless considers it as a body without spirit, and incomplete, until the higher science of Buddhism has been infused into it. One of the effects of science, and by no means the least important, is that the whole of civilization can now be destroyed in a few weeks, and we have only to realize that the modern world of the West is governed by money and explosives to see where we are drifting.

Buddhism, on the other hand, tends to rescue the world from violence, so that its union with science is desirable from every point of view, since its intellectual scope and development enables it to meet science on all points, and complete it as the other half of a sphere.

MIND

CITTA, *mana*, and *vinnana* are the three words that occur in the Dhammapada and denote mind in its different phases. The Buddhist doctrine of *karma* is wholly based upon the teaching of the first two stanzas of the Dhammapada containing, as they do, the following famous dictum :

*Manopubbangama dhamma
manosestha manomaya* (1)

Here *mana*, as explained in the commen-

in
the

A corresponding group of verses is contained also in other recensions of the Dhammapada, such as the Prakrit, the Sanskrit Udanavarga and the Dharinasamuccaya. The main trend of thought in the particular chapter is to inculcate the immediate and urgent need of keeping *citta* under one's control, and keeping it steady in its course towards the goal. The need arises from the unsteady nature of mind which is well expressed in the opening stanza of the

DHAMMAPADA

By Dr. B. C. LAW

tary, is the volitional factor (*cetana*) in consciousness, and the dhammas are the mental states or complexes that arise because of *mana*, and are led and inhibited by it.

In these two stanzas the two phases of mind are thrown in contrast in their bearings upon self-expression and action. In one phase mind is represented as *paduttha*, tinged, coloured, tarnished or contaminated with influxes of sin that are alien or foreign to its nature (*agantukadosahi*) (2). In the other phase mind is represented as *passanna*, pure, purified, untarnished with such influxes. Thus purity and impurity are both within the possibilities of mind.

A complete group of verses, called *Cittavagga*, has been devoted to the consideration of the nature of *citta* or mind in so far as it has a bearing upon the Buddhist religious life and moral self-culture. The delineation of mind, as met with in these stanzas, is, upon the whole, a popular one, and similar thoughts expressed in similar words are to be found also in the Bhagavadgita and other Indian books of high authority.

chapter :

*Phandanam capalam cittam
durakkham dunnivarayam
ujum karoti medhavi usukaro ra tejanam.*

This is, of course, a popular reading of the nature of mind, which is adopted verbatim in Buddhism for developing its teaching. This is the first but one-sided reading, to complete which another stanza is needed and supplied, and it reads :

*Varijo ra thale khitto okamokato
abbhato
pariphandatidam cittam
Maradheyyam pahatare.*

The Commentary suggests a twofold interpretation of this stanza, the first in keeping with the thought of the opening verse, and the second bringing out a somewhat different idea. According to the first interpretation, "Just as a fish flutters when it is lifted out of its watery abode and thrown on a dry ground, even so mind that delights in the sphere of live pleasures of the senses flutters when it is drawn out of that sphere to leave the domain of Mara,



A BUDDHIST TEMPLE IN BANGKOK

and it is unable to bear the restraint of religious effort." And according to the second interpretation, "Just because mind flutters, so long as it remains not out of touch with the domain of Mara, the realm of sin, like a fish out of water, that domain of Mara should be abandoned."

Following the first interpretation, Neumann takes water as a symbol of the

world of desire or death, the world of Mara. 'Whilst living in this world of desire, the world of Mara, the uninstructed soul trembles in fear at the prospect of death.'

Following in some respects the second interpretation, Max Muller offers the following rendering of the stanza :

"As a fish taken from his watery home and thrown on the dry ground, our thought trembles all over in order to escape the dominion of Mara (the tempter)."

I need not quote Woodward and others who have virtually followed Max Muller in their rendering of the verse. The expression 'thought trembles' in Max Muller's translation may not be a happy one, but the sense struck is just what it should be. Barua and Mitra in their Prakrit Dhammapada, suggest that in this stanza one has but a striking description of the innate striving of the mind to get away from the realm of Mara.⁽³⁾ Whether Mara here stands for 'Tempter' or 'Death' or for both, the purport of the verse remains the same. I do not think there is any corruption in the text, the stanza being happily worded. The verbal form *pahatare* is undoubtedly and appropriately a Vedic infinite, and whether it is taken to mean 'to escape from' or 'to give up, to relinquish,' it cannot make any material difference to the main thought of the verse. Nor do I think the verse is misplaced. Immediately after the opening verse, a verse such as this is needed either to elucidate the burden of teaching in the chapter or to complete the theme by bringing out another aspect of mind which generally escapes attention. The new aspect sought to be brought out is that the inner and real trend of mind, that is, of human nature, is to get away from or to get rid of all that is alien to the nature of mind, that which is not its own element. Mind becomes otherwise obsessed when it is not in its own place, when it is not in its own element. The contrast of two ideas, one embodied in the opening verse and the other in the verse under consideration, is clearly brought out in the two concluding verses of

the chapter: Whether the mind is harmful or helpful depends on whether it is ill-directed (*miccha-panihita*) or well-directed (*samma-panihita*).

Now the happiest result obtained by mind when it is well-directed is fittingly expressed in the utterance :

• *Visankharagatam cittam tanhanam
khamyam ajjhaga.*⁽⁴⁾

“Now my mind has experienced the uncompounded state of Nirvana, and I have made an end of all desires.”

(1) Dhammapada, Verse 1.

(2) Dhammapada A, Vol. 1, P. 23.

(3) Prakrit Dhammapada, P. 146.

(4) Jaravagga, V. 8.

THE NEED

FOR many a year there has gone on in the lands of the West a great conflict between secular knowledge as summed up in the term “Modern Science,” and the current, orthodox religious teachings of the Christian Churches. For most thinking men, the former has completely destroyed all faith in the latter that they may ever have had inprinted on their minds in days of childhood. How different in this respect is the position of the person who has had the good fortune to be born and brought up in a Buddhist country ! There he is not taught anything by his religion which, later on he is compelled to discover, is not in consonance with reason and experience. He is not taught anything which he afterwards finds out is in conflict with truth; for he has been born into a religion which teaches truth, and is founded on nothing else but truth and the natural necessary deductions to be drawn from such truth. It is a sadly different tale which the thoughtful and sensitive child of the West has to tell of his early days. It is only at the cost of such mental agony that at length he is able to work his way out from under the oppressive mass of superstitious beliefs that were heaped upon his mind in childhood, and at last breathe pure, free, fresh air,—the fresh air of free and unfettered enquiry,

and acceptance of nothing that does not meet all the ordinary tests of commonsense and reason.

Yet we must give credit to the Christian religion for this, that its ethics, at their best, are as pure and noble as those of any other religion, except in this one matter, that it leaves its followers free to partake of

BUDDHISM

By J. F. McKECHNIE

the intoxicating poison of alcoholic liquors. But when we remember that these fine ethics are associated with an insistent demand that a man shall not think freely and frankly about what he is taught on other matters, but shall accept everything in blind faith and not venture to dispute, much less deny; anything taught by the Church in addition to its ethics, it will be seen what bitter mental suffering a member of that Church has to undergo who wishes to be honest in his thinking, and yet does not wish to part company with the institution that has taught him all he knows about right conduct and high ideals. And what hurts most of all is to find out these other doctrines, if fully analysed and carried out to their logical ultimate, actually negate the

very ethics that are taught as another part of the Church's doctrine.

For instance, it is taught by the Christian Church that "Whatsoever a man soweth, that shall he also reap." But at the same time, it tells its adherents that if only they undergo some process—a rather offensive, not to say, disgusting one, if one stops to think about it—called "getting washed in the blood of Jesus," then a man may escape all the consequences of his evil deeds hereafter, in short, not reap what he has sowed. More than that: The Christian Church also teaches that the world and all that is in it, all its living creatures including man, have been brought into being by an "All-wise loving Father." But at the same time it teaches that if anyone dies without a knowledge of, and conformity to, the commands of this all-wise Father's particular religion which is the Christian one and no other, then they will suffer an eternity of hopeless misery akin to burning with fire, without any end forever. Among these commands is the going through certain forms and ceremonies called baptism and confirmation, and the partaking of "consecrated" bread and wine at certain intervals. If anyone does not go through these ceremonies of the Christian Church, then, with that politeness for which the Christian is noted in all his dealings with non-Christians, he is called a "heathen," that is, a man of the heath, a rude, uncivilised, uncultivated person. But this insistence by Christianity upon participation in ceremonial observances in order to secure spiritual welfare, is just that obstacle to all spiritual progress which Buddhists call in Pali, *Silabbata Paramasa*, reliance upon rites and ceremonies to bring us what, according to the law of the Universe, can only be brought us by our own right thoughts and words and deeds.

For there is no sensible man but knows that in accordance with the nature of things, with those laws of life which all our scientific knowledge only more and more confirms, there is no exception whatever to

the law of causation, to the law that whatever is sown must also be reaped, and that no prayers whatsoever, no ceremonies whatsoever, no ritual or rite of any kind, will make corn grow up into anything else but weeds. And knowing that this is so in the world of external phenomena, every sensible man also knows that the same law must hold good in the equally natural realm of internal phenomena, the world of the thoughts and feelings, the words and deeds of living man.

The sensible modern man also knows that there is such a thing as the evolution of forms of life from lowly forms to higher and more complex and finer forms; and that these latter have become what are through the strain and stress of contention with a variety of environments, some favourable and some unfavourable. And knowing this, he draws the conclusion, surely not unjustified, that his own innermost, his mind, his heart, his will, are also being developed through long ages of strife with various vicissitudes, through much struggle with opposing forces, into something finer and better, yea, even to the best, finest thing of all, complete deliverance from subjection to the very laws through which they have developed their powers; as also, that in this process of growth and development, the very thing that promotes growth is precisely the not being let off or forgiven, for breaches of the world-law, but instead being compelled by pain and suffering to recognise the existence of that law and to act in accordance therewith.

This is, after all, a very simple idea, not at all difficult to grasp—growth and development through obedience to law, enforced by an unfailing penalty of pain every time the law is ignored. It also explains so much that else were dark and mysterious and incomprehensible. Men want to know why they suffer so much, and what is the use of all they have to suffer. And the Buddhist answer is just that their suffering is of their own making, through their transgression of the law of the Universe; and

that it will cease just as soon as, and not a moment sooner than they cease to break that law. Buddhism holds stoutly that it is not in the least due to some supernatural, supreme monster who deals out misery to poor helpless human beings according to his own arbitrary will, just because he likes or chooses to do so. That utterly horrible idea of the manner in which the world is carried on, has no place in Buddhism. What wonder, then, if men who have been brought up in lands where the former irrational, revolting ideas of world-government prevail and are still being taught to innocent little children in Sunday Schools, turn away from it to seek something better, something more in accord with a rational man's idea of how the world ought to be governed ?

Alas ! what wonder also that many in the western world give up all hope of finding a satisfactory solution of life's gigantic riddle, a solution that shall satisfy head and heart alike, and plunge into all sorts of dissipation, teach about the Universe in all its breadth and depth, and man's place therein, are not happier but only all the more unhappy for the knowledge. For all their science tells them nothing of ultimate things, of what is to be the final outcome--if any final outcome there be at all--of all this growth and development of material things through pain and stress. In short, they have nothing to which to look forward. For their race, they see nothing ahead of the present state of strife and struggle but more strife and struggle, without any apparent period to it all; or else a drop into the dark abyss of nothingness.

Thus the thought forced upon them is one of the utter uselessness of being alive, the utter futility of thinking over problems which when solved or partially solved, only reveal still more obscure problems awaiting solution, and so on and on without any end. And many of them wish that they had never been born; or that, having been born, they had never acquired the power to think and question and investigate, but had remained something like the cattle that chew their

cud all day in the fields, content if only there is grass all round their knees, and a trough of water somewhere near.*

Many men, alas ! too much weighed down by the painful riddle of the earth which they find themselves unable to solve, take to the solution of ending their days of physical existence by suicide. But this is only an imagined solution, not a true one. Life still goes on, though in another form. And the unhappy suiciding person will only find himself worse, not better off through his rash deed which, however, he then will be unable to undo.

But for those who still go on with the battle of life and do not desert their post there, though entirely in the dark as to what it is all about, what is to be their course ? Shall they go back to the old beliefs in which they were brought up, and try to recover the happy state of ignorance and comfort they once enjoyed ? Impossible ! The chicken within the egg of ignorance may emerge from that egg into the broad daylight of knowledge. But no chicken that has once got out of the egg can ever go back again within the dark enclosing wall. Ignorance can progress into knowledge; but knowledge can never again become ignorance. There is only one thing to be done by the man who has won to some knowledge of the physical world in which he finds himself, such knowledge as makes it impossible for him to accept any other supposed knowledge which conflicts with what modern science has taught him about that world, and into a mad hunt for pleasures of sense, in which they try, as it were, to stupefy themselves, keep themselves, from thinking of the problems they despair of ever being able to solve ? For, finding no satisfying solution of the absurdities of dogmas which the Church seeks to impose upon them, they rashly conclude that its other teachings, its ethics, are equally absurd, equally without sound rational foundation and so they suffer almost irreparable loss to their moral and spiritual life.

From all this confusion and loss of morals the Buddhist is spared by the fact that his religion's dogmas—to call them such—are not cross assertions of things that cannot possibly be true, things against all the order of natural law, like virgins giving birth to children and so on, but are simply statements of facts which can be demonstrated by anyone who takes the trouble to act upon them and check the results of such action, observe if what follows makes for his own and all men's weal or the reverse.

But the case is not so in the West. There, once a man has lost his faith in the teachings of the Christian Church, he is left without any guide as to how he should lead his life. The science of material things does not teach this except in the most elementary way of telling him what things will hurt him physically, and which not. It does not tell him what will help him and what will hurt him, morally and spiritually. And so men in the West to-day are very unhappy, even if they do not always know it. Despite all their attempts to brazen it out, they are not satisfied with the way they are living their lives. The very fever or urgency and haste which they put into their pursuit of pleasures and distraction of all kinds, from the grossest sort appealing only to the bodily senses, to the most refined pleasures of the emotions and the intellect, only shows to those who have the wit to discern the signs of the times, how very far they are from feeling satisfied and at peace with themselves and their situation moral and spiritual. The only people in the West to-day who are happy are the people who do not think, the people who cannot think, like the peasant in the fields who simple and unquestioningly accepts whatever he is told about his ultimate destiny and his duty in this world by his minister or priest, and asks to know nothing beyond what these tell him on such matters. Those individuals who know more than the peasant, those who have made some acquaintance with what modern science has to, that is, to go boldly forward and strive with might and main to

acquire more knowledge, a further knowledge of the world, a knowledge of it in its finer realms, the realms of his own innermost, his feelings and emotions and thinkings. Of this inner realm also, reliable knowledge can be obtained by the diligent seeker, as reliable as any obtainable concerning the external world of material things—knowledge not hearsay, ascertained fact not mere asserted dogma. And the teacher, the guide, under whose tuition and guidance such knowledge and ascertained fact may be laid bold of, is a Buddha.

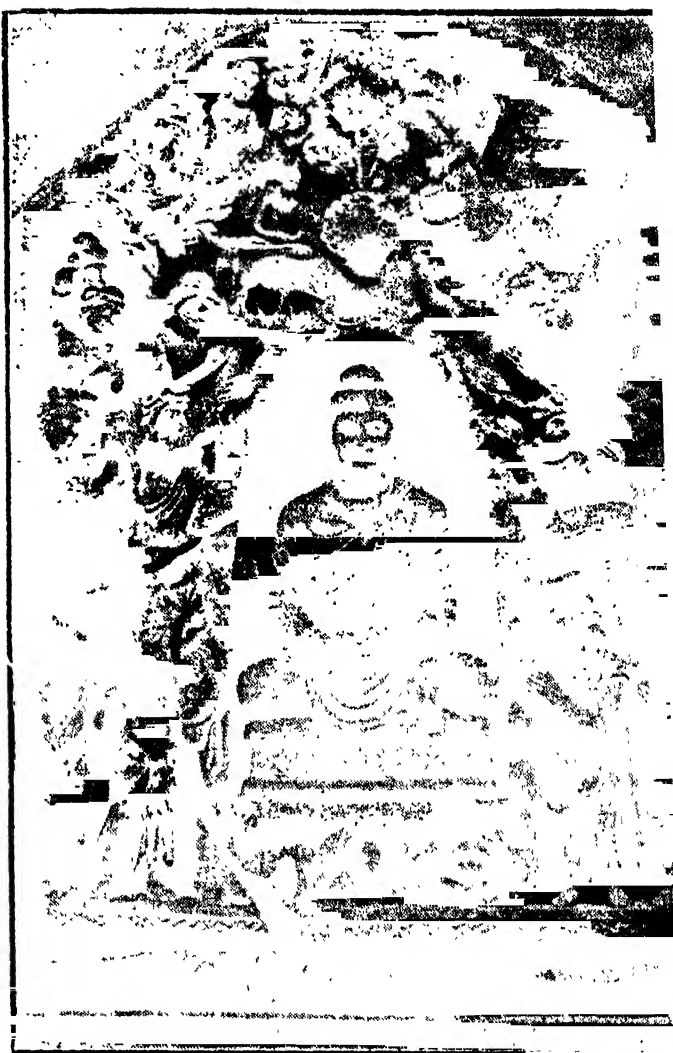
Hence what the West needs to-day more than ever is the Buddha. It has solved many a riddle of the material Universe; and it is well on the way to solving many more of the same sort. It has carried its victorious banners to the very borders of the material world and seems almost on the point of carrying them further, actually over that border. Nevertheless, by the methods which are the only ones at its disposal, it is not possible that it ever will carry them over that boundary line, try as hard as it may. All its fine instruments, all its cunning devices of mechanism, however artfully contrived, can never take it into the realms of consciousness, into the world of man's innermost, that world which despite his material preoccupations, every man who can think at all, must and does see to be the world that is more real than the external world of sights and sounds and contacts.

And in the absence of sound knowledge of this inner world of reality, what is happening in the West today? On every hand, particularly in that continent which is the most typically western in the world, the continent of North America, vice and crime are increasing at a positively alarming rate. Manners are becoming looser and laxer in every way. Morals are becoming a thing to smile at. So long as a man there can get pleasurable sensation, he thinks it matters little at whose expense he obtains it. Any means are used that will procure men the power to command new and copious sources of pleasurable sensu-

tion, that is money; for money is the power there that commands all things. To get money by any means, and then spend it on the means of obtaining pleasure,—this is life as great hosts of western men understand life. And the teachers of religion there in the West, owing to their having bound up with their ethical teaching the most absurd of dogmas on other matters, have well-nigh lost all the power they ever had to stem the great flood of pleasure-seeking that threatens to sweep them and all they stand for, away into the limbo of oblivion.

And so we come once more to the only thing that promises any hope of cure for this unhappy state of affairs; and that thing is Buddhism. For what the West needs to-day more than anything else is a religion which shall contain the highest possible amount of spiritual truth that can be couched in human language, and set forth in the clearest possible manner the purest and most perfect ethical teaching, and yet at the same time, in the openly declared meaning of all its essential doctrines, stand in no sort of contradiction to anything that is ascertained to be truth in any other department of human knowledge. The West requires to have set before it a religion which shall proclaim the complete reign of Law alike in the external world of matter and in the internal world of mind.

There is such a religion in the world to-day; and there has been such a religion in the world for the last twenty-five hundred years. It is a religion which is without equal as regards the purity and elevation and completeness of its ethical code, and in respect of its higher doctrines, unapproached by any other. It proclaims the complete reign of Law throughout the Universe in every domain of the same, among gods as among men, in the heavens as upon the earth, Law which rules all creatures whatsoever, high or low, weak or powerful, with the same strict impartiality; unlike the gods of men's imagining, knowing neither wrath nor pardon, but meting out to all beings their just deserts, no more and no less. This



FROM A CHINESE TEMPLE

incomparable religion is the religion that for the salvation of mankind was re-discovered and afresh made known to the world by one, Siddhattha Gotama, thenceforth and because of this, His achievement famed in the world as Gotama the Buddha.

To make known the teaching of this Great One to the western world,—this is the best and richest deed any man can do in its results in good to himself and to others. Formerly this could not be done as easily, or with such prospects of success, as it can be done to-day. In those far-off times when the Buddha was able to find in his native land, in the valley of the Ganges up and down which He travelled on foot,

teaching and preaching, in all directions for forty-five years, numbers of men and women who could understand and accept the teachings He brought to them,—in those distant days, had He gone to the lands of the West, to what we now call Europe, He would have found only a lot of savages and barbarians, so busily occupied in fighting one another, in perpetrating all manner of cruelties on one another, that they had neither time nor opportunity for anything like what their fellow-men in the Orient were then enjoying: noble thought nobly expressed, subtle ideas that strained the very limits of language in their attempt to express the inexpressible. He would have found simple savages, barely possessed of sufficient intelligence to grasp even the barest rudiments of the Dhamma.

But that is a long time ago. In the interval, the men of the West have progressed out of that savage state and become something like what their Oriental brethren were two thousand years ago in the development of their intellectual powers; while in mastery over the forces of nature, in comprehension of the world of material things, they have out-passed the East simply because, unlike the East, they have devoted all their powers towards obtaining such mastery and comprehension. And so, now at last, they are prepared and ready to understand a religion founded upon what their knowledge of material things has taught them to respect and value—rationally, the Law of Cause and Effect at work in the moral world as in the physical.

Just as the promulgation of that religion among the people of the East inaugurated for them a new era of peace and mental and moral and spiritual culture, so ought it also to do in the West. In the West also it ought to produce a spirit of broad toleration, of wide compassion and fellow-feeling for all that lives, such as the West has not yet known in its fullness, and cannot know till it embraces a religion more universal and all-embracing in the scope of its sympathies than is the Semitically derived, and therefore the narrow and exclusive, religion that

has hitherto prevailed within its borders, but is now fast dying out so far as any actual influence upon its best minds is concerned. It is a religion like Buddhism that is needed to promote in Europe, nay, in all the world, a genuine altruism which will make for the inauguration and maintenance of that international brotherhood and fraternity so sorely needed to-day, when the nations of Europe, in spite of all past bitter lessons, seem to be getting ready once more to fly at one another's throats. It is only Buddhism, with its wider and grander conception of what constitutes true civilisation, that is able to bring about such a desirable consummation as a genuinely civilised Europe.

The life of man, in the West as in the East, is like that of the lotus. Down in the mud beneath the water's surface, it has its root, there sucking up nutriment out of the very mire, yet ever aspiring to rise out of that mire, up, up towards the light, through the water in which its stem is still wholly buried. And in time, slowly working up the matter it draws from slime and mud and water into stem and leaf and bud, at last it is able to lift its topmost leaf-bud clear and above the water's surface and breathe freely the fine fresh air in which henceforth it is to display its full glory of leaf and flower.

Man too in his past has lived and grown in the dark gathering what good he could out of his dark life in that past. Now at last, if but there shines upon him the sun of Dhamma, he is ready to unfold his blossoms of the mind and spirit in the vivifying beams of that sun and come to full maturity of growth even as the lotus that rises above the surface of the pond. Perhaps not every single man of the West is ready thus to open his heart to that sun, unfold the petals of his mind in the genial warmth at the first shining of those beams upon him. Yet there must be many who, like the lotuses in a lake, are near the surface already, and others only a little way lower down in its waters, who only need that sun to continue shining on the waters of their western

world for them to feel its inviting beams,
and rise up through the water, open out in
full growth on the surface, and form yet
another expanse of lotus-blossoms in the
great pond of the world, come to life and

full blossoming through the benign influ-
ence of that sun of knowledge and illumina-
tion beyond compare which is the Dhamma
taught by the Buddha, the Holy One, the
Exalted One, the Supremely Awakened
One.

TO A POLONNARUWA BUDDHA IMAGE

Hear me my Buddha from thy Lotus Throne,
Renouncing empire, home and love and child
Aloof, unageing, tireless in these wilds
Gazing intent upon this fallen bourne !
Here kings decreed a race to keep thy code :
Keeping which, it grew to grace and power,
Breeding Hero, Poet, Saint and Scholar,
Till Kaumic hands belouled its life and mode.

Tend us ! Buddha ! by thy sheeny Bo !
To walk again those pure Himalayan heights
Our sires kept illumined by thy light :
As now we wake and stir to rout this woe !
Hear me my Buddha from thy Lotus Throne !
Our arms and armour are thy law alone !

K. V. P. GOONETILLEKE

TRAINING THE MIND

By

Bhikkhu

Jagadish Kasyapa

WE are constantly knowing one thing and forgetting another.

While walking on the road, we happen to see a certain man and know him to be such; but as we pass on, his memory fades away gradually into oblivion. By that time, some other object—say a cart or a house occupies the focus of our attention and we become aware of it. As we pass on still further, that memory too fades away.

Thus, we always know one thing and forget another, know still another and forget that too, and so on and on. From our very birth this process of knowing and forgetting is continuously flowing without any gap whatsoever.

Even when we cease to receive impressions from outside—as while asleep—this process is not suspended. For then, our previous impressions themselves rise and pass away.

But, we do not forget everything in the same way. A thing which draws our attention more strongly is forgotten slowly, for, it continues to vibrate in our mind for a pretty long time. A thing, on the other hand, which does not fix our attention with any strength but only comes to pass before us, is forgotten very quickly.

Thus, while going on the road, the sight of an elephant continues to occupy our mind even after we have passed on to a great distance; but an ordinary man, with no peculiarity about him is forgotten as soon as he is out of sight.

What is forgotten is not lost or gone

Though we forget everything that we know sooner or later, it continues to exist in our mind. It is not altogether lost to us. Everything that is forgotten is, as it were, stored up in our mind. Our mind is a great and wonderful store-house where each idea and impression we received from our very birth, is kept arranged in its proper place. Everything that we thought, felt or acted exists there.

We can and do actually revive any one of them when we require.

Thus, there are two factors of which our mind consists :

- (1) knowing, feeling and acting in the living present, and
- (2) the storing of all forgotten ideas and impressions.

The psychologist call the first the conscious and the second the subconscious.

People generally think that what is in the conscious is living and active, but everything that is forgotten or has sunk down into the subconscious is lying dead or dormant. This is a great misconception. Every idea lying in the sub-conscious, on the other hand, is always active and struggling to rise to the conscious plane and it does come up as soon as it gets an opportunity. Bergson says, "that which we felt, sought, willed from infancy is here now, bending over the present moment, which goes merging into it and pressing against the gate of consciousness which would leave it without." The Buddha has also said the same thing that our present personality is an outcome of all that we did, felt or thought from the very beginning.

The personality of a thief differs from that of a saint because they have acted and

thought-differently in the past. What is past is not past and gone, but extremely lively in the living present. Our past actions and thoughts follow us as closely and surely as the wheels follow the feet of the oxen, or the shadow follows the substance.

The Lord has said :

"Yam kammam karissami tassa dayado bhavissami" or I will be exactly as I act myself.

A man is therefore, verily how he has painted his own subconscious, where every touch of thought he ever made is present expressing itself in its own way. This is exactly what the life or the self of a man is. We are what we have made ourselves to be.

Apart from our mind which consists of the conscious and the subconscious, as we have already seen, there is no transcendental factor like soul or Atma.

The Buddha has said :—

"All states arising have mind for their
causing,
Mind for their master, of mind are they
offspring."

We are our own mind. A man is pure, when his subconscious is full of pure thoughts and impressions; and a man is impure when his subconscious consists of all evils and vices.

Some may object at this point and say :—
"If all our experiences, even the faintest ones, are recorded in the subconscious how is it that we fail to recollect most of them?"

Well, it is due to the strength or the weakness of our conscious that we can or cannot recall any memory from the great store-house of the subconscious, where everything does exist. A man who practises meditation and has trained the conscious to be steady and more pointed, gets a much better recollective power than ordinary men, whose conscious is fickle and unsteady. The more steady and pointed the conscious will become, the more power it will exercise over the subconscious. The Buddha had trained the conscious so perfectly that He could even revive from His subconscious things experienced in so many

previous births ! It is no wonder ! Everything does exist in the subconscious and can be recalled by us after due training.

The life of the subconscious does not begin with birth in this world, but is coming from the very beginning, growing bigger and bigger. It contains every thing that has ever once come into it.

Now, one may ask :—How long will the subconscious continue to grow on and on like this ? What is the guiding and supporting principle of the subconscious ?

Well, the Buddha has said, it is Tanha or Attachment depending on which the life process of the subconscious goes on. It will continue to proceed on and grow as long as Tanha is there.

We see a beautiful object, get a Tanha or Attachment for it, and begin to cling (Upadana) for its attainment. We then, undergo all sorts of hopes and disappointments, successes and failures. Thus, the whole life process goes on; the subconscious growing more and more. And, the more it grows the more Tanha we get. This is Tanhajata or the Tangle of Desire. We are as if bound in this circle to go round and round—becoming worse and more miserable. The process is called Dukkha or misery. Birth, old age, death, pain, ill-will, anxiety and all sorts of things go on.

How hopeless is the plight we are put in ! However, we should not be disheartened and dejected, for, the Buddha has found the way out of it.

The conscious is the gate-way of the subconscious, which determines and fashions it in a particular way according to itself. The subconscious can be attacked and over-powered only through this gate. Let us then, if we like, get rid of the Tangle, train the conscious-mind as taught :—

"Good-will and wisdom, mind by method
trained,

The highest conduct on good morals
based,

This maketh mortals pure, not rank
or wealth."

FOREIGN NEWS *India, Europe and Far East*

Buddhist Hands Across The Sea

Upasika Miriam Salanave, the founder of the East-West Buddhist Welfare Mission of San Francisco writes :

THE great importance of furnishing free Buddhist literature cannot be stressed too much, especially when we consider the steady flow of Christian literature that ceaselessly pours into Eastern Buddha lands. According to reliable statistics, Christian missionary societies distributed over two million religious tracts in China alone in one year ! The China agency of the American Bible Society distributed in the past 60 years, according to last available reports, no less than 75,000,000 volumes of scriptures. Bear in mind that this report covers just one land. These alert missionaries and their agencies are equally aggressive in every other Eastern land where Buddhism is the dominant religion. Individual members of the different Christian churches at home in America make the greatest sacrifice and are happy to do so in order to lend their generous support to this extensive Christian propaganda.

Now the urgent question Buddhists must ask themselves is : Just what are you doing in the East to return this courtesy by way of sending your glorious doctrine into Christian lands of the West ? Do you hold the "closed fist" in this respect ? If you are sincere and want Buddhism to be spread in the West which needs it so badly, you dare not ignore this vital question longer. Contrary to the sanguine belief of many of you, actually the West knows very little indeed about Buddhism. Ignore the issue, evade the responsibility, just the same the blame is upon your shoulders.

Frequently Buddhists amaze us by saying that they are opposed to propaganda. Yet the Buddha was quite clear on this point. Did he not com-

mand his bhikkhus to "Go forth and preach the law to the world ?" To work for the good of others as well as for themselves ? To bear the good tidings to every man ? And did not good king, Asoka, carrying out his Master's orders, organize "the most comprehensive scheme of religious missionary enterprise recorded in the history of the world, a scheme not only comprehensive but successful," to quote the historian, Vincent Smith ?

In the past when calls were made upon Eastern Buddhists for support of Buddhism in the West, especially in America, their reply was : "There are many rich Americans, let them help." This extremely popular but fallacious belief has now grown into a fixed idea, perhaps, because of the generosity of the late Mary Foster of Honolulu and San Francisco who contributed so liberally to the Maha Bodhi Society.

Some of you may remember reading a few years ago of a rich man in the U.S. who sent Seven Heden, noted explorer and author, to China to bring back two Chinese Buddhist temples complete in every detail. One was to be put up in Chicago, his adopted city, for the World's Fair held there in 1933; the other was for his native city Stockholm, Sweden. This generous gift to America was, however, in the interest of art, not in the interest of Buddhism. Today this same man is giving huge sums to promote an interest in Aviation, offering many prizes in flying contests.

So, putting the matter quite frankly, the sooner Eastern Buddhists dispel from their minds their firmly fixed but exceedingly fallacious idea that rich Americans only need be asked to donate large sums to help spread Buddhism in this country, the better it will be for Buddhism. And remember also that most of these rich Americans are Christians and would therefore consider help given to Buddhism more or less a betrayal of their own religion.



MR. SRI NISSANKA

Ceylonese Addresses English Buddhists In London

LONDON

MR. SRI NISSANKA, who came on a holiday visit to Europe, took the opportunity to be present at the Vesak celebrations in London. The Ceylon Advocate and Buddhist worker gave a very interesting and instructive talk at the celebrations. Mr. Nissanka said :

IT is a circumstance of no little significance to me that exactly fifteen years ago under similar auspices I should have been addressing a gathering of Buddhists and Buddhist sympathisers in this identical building.

Those were days when Europe was recovering after its death struggle in the greatest War the world had seen. Men and women were thoughtful, insularity was out of date. Even the poorest had been compelled by force of circumstances to leave their peaceful homes to answer the clarion call of service abroad. Today a new generation has grown up and the place of the thoughtful man and

FOREIGN NEWS.....*India, Europe and Far East*

woman has been taken by a conquering army of exuberant youth, to whom life no longer presents the grim spectres that haunted the earth during those anxious times. To this new generation the naked facts of life appear to be clouded by the comforting illusions of the imagination. Those were days when the world was struggling for spiritual emancipation. People were then, seeking a way out of strife and turmoil. They wanted mental peace. Today, the pendulum has swung back to an era of machine made morality, and I feel somewhat out of place, amongst people and in a country which were once familiar to me. I cannot permit this occasion to pass without placing on record the valuable services rendered, to the cause of Buddhism and to called itself the Buddhist Society of mankind, by that fraternity which Great Britain and Ireland to which I had the honour to belong (now unhappily defunct). Some of those hardy pioneers are around me today. Some have passed away and of those who are not with us I recall with veneration and gratitude the names of two of my fellow members Mr. F. E. Balls, the Secretary, and Mr. Alan Bennett, better known in the East, and to those who have read his books, as Ananda Maitreya. Others too there were, their name legion, whose indefatigable services to the cause of Buddhism the East remembers with sincere affection. It is a matter of special joy to me to find that Mr. Francis J. Payne, of the old brigade, is to follow me as a speaker on this platform. It was the unflagging services of these zealous heroes—whose inspiring example should guide the younger generation—that rendered it possible for the Venerable Dhammapala to establish in this country the British Maha Bodhi Society. I am pleased to find his nephew now carrying on the best traditions of his family. There is also Mr. Humphreys engaged in active work with his colleagues, in a separate institution but fixed with the same ideals. Youth is at the

helm, and wishing them prosperity and success, I rest content.

My mind travels on this day over land beyond the seas to my own home where the heavens would illuminate the earth, and earth rivals the splendor of illuminated heaven. In Japan, in Siam, China, in Cambodia, in Tibet, in Burma and in India, this day will be celebrated with appropriate pageantry, peculiar to the Orient. I can see in my mind's eye millions of white robed devotees wending towards the Temple bearing floral offerings. The sweet smelling incense would be curling heavenwards. There would be no wanton destruction of life or any shedding of blood to vitalise these celebrations. Peace and goodwill permeates the earth in that part of the world whence we come. But this of course is not religion. Ceremony is not our creed. The value of religion to mankind should and must be judged by other standards. By religion I do not mean, abstruse arguments on metaphysical problems, or even a blind faith in certain dogmas or ceremonial which does not appeal to reason—devoid of that living force for the realisation of the noblest attributes latent in man. The philosophy of a faith—it has been said—should give us courage to face the storms and stress of life, with equanimity and understanding and above all it should be capable of holding our unswerving allegiance to it, by the justice of its future rewards. One has to approach religion armoured in the resolution to attain self-realisation through fulfilment of the will. It matters not therefore whether one is a Christian or a "heathen," Hindu or a Buddhist, Mohamedan or Zoroastrian. Labels and man-made compartments are not the concern or the faith to which we belong. The Dharma addresses itself purely to correct vision. It supplies you with the apparatus of perception, and leaves the acquisition of the faculty of conception, to the disciple. It follows, therefore,

as a necessary corollary that one has to approach so sacred a subject with a wider consciousness and a deeper liberality of mind. The seeker after the Truth must needs batter down the hard crust of conservatism that surrounds him and he will then see in the larger world without, visions of the path of liberation. This is the message the Supremely Awakened One gave to the World. He was no God, but mere man. His was the law that was, is, and ever shall be, the truth immutable and eternal. With His eyes of compassion he saw no distinction of race or creed. There were no geographical frontiers in the worlds He trod. Three hundred years before the birth of the Lord Jesus Christ, on this day of days, he was born, attained to omniscience, and entered that utter passing away from which there is no return.

*Cleanse thyself of evil
Accumulate that which is good
Purify thy heart
That is the message of all the
Masters.*

For well over half a century, He hosted the standard of compassion and fought the battle of equality of opportunity, for social justice in a corrupt and hypocritical world, for women's freedom, for liberty of thought, of action and of conscience. He preached to man shipwrecked on the ocean of Life clinging to the raft praying hard and fervently to it, that he may be drifted to some safer shore. He taught him the secret of the swimmer, the great secret of self reliance. He denounced priestcraft and proclaimed aloud, that those who sought to save men's soul, needed most the secret of salvation. He based his doctrines on the fundamental truths that all life was sorrow. He indicated that sorrow had a cause. He gladdened the hearts of his pessimistic listeners with the news that sorrow had a cure, and with consummate optimism and logical reasoning, pointed out the way of redemption.

LOCAL ACTIVITIES.....Colombo and Outstations

The Return of The Malayan Missionary

THE Rev. K. Sasanawansa of Colpetty, who had been on a mission to Malaya, has during his stay in Ceylon, delivered a series of lectures at various provinces on request, relating to his activities in Malaya.

He left on August 17th once again to Kula Lumpur by the Fushimi Maru to continue his mission work there. He also intends, after a short period at Kula Lumpur, to proceed to Japan on a similar project.

The Buddhist Pupils' Religious Examination, 1937.

THE Annual Buddhist Pupils' Religious Examination, conducted by the Central Y.M.B.A., Colombo, was held on February 28, at 257 centres, in six provinces of the island. Of the 14,627 candidates who entered for the Examination from 281 Buddhist Schools, 10,565 sat for it, and 6,268 were successful, 38 passing the VII. Standard, 87, the VI. Standard, 198, the V. Standard, 597, the IV. Standard, 1,253, the III. Standard, 1,542, the II. Standard, 2,553, the I. Standard, 1,170 gaining distinctions and 196 honours.

The following is a list of prize-winners :—

(Special Prizes)

VII. STANDARD

Gold Medal—A. Piyaseeli Karunawathie; **Silver Medals**—(a) M. Millie Perera; (b) K. D. Sirisena; (c) Karunawathie Weerasekera. **General Knowledge Prize** (Rs. 25)—A. Piyaseeli Karunawathie; **Boys' Prize** (Rs. 15)—K. D. Sirisena; **Girls' Prize** (Rs. 20)—(a) M. Millie Perera, (b) Karunawathie Weerasekera; **Abhidharma Prize** (Rs. 25)—K. D. Sirisena; **Bhavana-Dhammapada-Suttadhamma Prize** (Rs. 25)—A. Piyaseeli Karunawathie.

VI. STANDARD

Abhidharma Prize (Rs. 25)—H. Agnes Silva; **Bhavana-Dhammapada-Suttadhamma Prize** (Rs. 25)—(a) L. C. de Soysa; (b) D. S. S. Weerasuriya; **Sasanaparampara and Jataka Katha Prize** (Rs. 15)—A. D. Sisanawathie.

V. STANDARD

Abhidharma Prize (Rs. 15)—A. Premawathie Perera; **Bhavana-Dhammapada-Suttadhamma Prize** (Rs. 15)—(a) Dona Lilyan; (b) W. A. Ananda Weerasena; **Buddha Charita Prize** (Rs. 10)—(a) H. D. Gnanawathie de Silva; (b) Yasawathie Kondasinghe; (c) M. Wickramasinghe; (d) H. Bandara Menike.

IV. STANDARD

Abhidharma Prize (Rs. 15)—R. S. G. Punchihewa; **Buddha Charita and Daham Kaw Prize** (Rs. 10)—W. Daniel Fernando; **Saddharma Manjariya and Pirit Prize** (Rs. 10)—Wijelis Sinno.

III. STANDARD

Buddha Charita and Pirit Prize (Rs. 10)—(a) G. W. Seelawathie; (b) K. P. Wimaladasa; (c) Anula Ratnayaka; **Saddharma Manjariya and Daham Kaw Prize** (Rs. 10)—(a) A. S. Herat; (b) S. D. Sirimawathie; (c) Karunawathie Amarasinghe; **Roslin Jayasinghe Prize** (Rs. 25)—**Best Attendance and Most Passes**—Mahanama Buddhist School, Walana; **Best School in Raiygam Korale** (Rs. 25)—Sri Sudharma Buddhist Sunday Girls' School, Pokunuwita.

(General Prizes)

VII. STANDARD

1st Prize—A. Piyaseeli Karunawathie, **2nd Prize**—K. D. Sirisena, **3rd Prize**—(a) M. Millie Perera, (b) Karunawathie Weerasekera.

VI. STANDARD

1st Prize—H. Agnes Silva, **2nd Prize**—K. Dona Millie, **3rd Prize**—L. C. de Soysa.

V. STANDARD

1st Prize—Dona Lilyan, **2nd Prize**—A. Premawathie Perera, **3rd Prize**—Yasawathie Kondasinghe.

IV. STANDARD

1st Prize—W. Daniel Fernando, **2nd Prize**—(a) K. A. D. Soma Jayatilaka, (b) Dickson Charles Fernando, **3rd Prize**—D. Wimalawathie.

III. STANDARD

1st Prize—Anula Ratnayaka, **2nd Prize**—(a) S. D. Sirimawathie, (b) Karunawathie Amarasinghe, **3rd Prize**—(a) C. W. Seelawathie, (b) S. A. L. P. Leclawathie.

II. STANDARD

1st Prize—K. H. Ranasinghe, **2nd Prize**—(a) Lal Perera, (b) H. M. Wimalawathie Menike, (c) K. Hemachandra, **3rd Prize**—K. Kusumawathie.

I. STANDARD

1st Prize—K. Bandusena, **2nd Prize**—Wimala Talwatte, **3rd Prize**—K. D. Aryadasa. **Best Results**—Sri Sugata Samayodaya Buddhist Sunday School, Kolonnawa.

New German Bhikku Herr Schoenfeldt from Berlin

ON a bright morning in June a young flaxen haired, blue-eyed, tall German youth arrived in Colombo and was met on board by the Venerable Nynatiloka Thero of Polgasduwa Island Hermitage, Dodanduwa. He was Herr M. Schoenfeldt, a new convert to Buddhism, come to enter the Sangha in Ceylon. At Diyatalawa the good-looking youth was received into the Order recently by Ven. Nynatiloka, the famous German Bhikku who has gathered round him a number of monks of his own race.

Herr Schoenfeldt was ordained with all the traditional pomp, the candidate donning the gorgeous Kandyan costume and riding an elephant before finally discarding the worldly life.

Herr Schoenfeldt, whose new name is Bhikku Gnanamalitha, was a Berlin office clerk before becoming a Buddhist. One of his elder brothers is a dentist while the other had come ahead of him to Ceylon to join the Sangha. He is now Bhikku Nyamakhatto of the Island Hermitage, Dodanduwa.



The BUDDHIST

" Sila Paññanato Jayam "

Editors:

Sir D. B. JAYATILAKA
VINCENT De SILVA

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No. 5

BUDDHIST BIBLIOGRAPHY

BUDDHISTS and students of Buddhism will be interested in the "Buddhist Bibliography" published in Paris. This is the only publication which reviews year by year works upon Buddhism appearing in all parts of the world. This publication, prepared in French, English and German by a group of specialists, gives notice of works appearing in all languages. It also gives a retrospective analysis of the work of the principal authors with a view to collecting the elements of a complete bibliography of Buddhism. A general index is given in Volume VI, which comprises more than 6,000 references and facilitates research in various sections. In order that perfect documentation may be ensured, we feel that it is in the interests of authors and editors of works on Buddhism to communicate with the founders and directors so that the Buddhist Bibliography may be as complete as possible.

New Dalai Lama

DISCOVERY of the new Dalai Lama, the spiritual head and leading ruler of Tibet, was officially confirmed three months ago. He is the two-year-old son of a wealthy landowner from the pasture-lands of Koko Nor, Tibet. His face and the date and circumstances of his birth conformed, it was stated, with the descriptions given by the Dalai Lama on his death-

bed. But has the Dalai Lama been actually found? The latest reports received in troubled Shanghai from Tibet discredit the former story. It is reported that the ruler of that mystery land is not found as yet although the search for the child, in whose body the spirit of the Dalai Lama is supposed to be reincarnated, has been carried on since the Dalai Lama died at Lhasa in December, 1933.

Nicholas Roerich

PROFESSOR Nicholas Roerich completes half a century's work for Peace and Culture next month. Roerich stands for culture in contrast to mechanical civilization. Roerich paintings are found in many museums of Europe and America. As a writer he has treated of Buddhism notably in "The Foundation of Buddhism." Before the great war Roerich designed a plan for a Buddhist temple in St. Petersburg. In 1923 he organised an exhibition that lasted for four years. He explored Tibet, Mongolia, Turkestan and during his travels he painted many pictures of Central Asia. Soon after this he founded a Roerich Institute in the Himalayas for scientific researches where he resides today. To preserve works of art and monuments, Roerich has proposed a pact between nations in case of war so that they do not destroy museums and other institutions flying the flag of the Roerich pact. Twenty-one states have signed this agreement.

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Compassion in Buddhism

By
Beatrice Lane Suzuki

SAYS St. Paul in the Epistle to the Corinthians: "Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge and though I have all faith, so that I could remove mountains, and have not charity, I am nothing And now abideth faith, hope, charity, these three; but the greatest of these is charity."

In the revised edition of the Bible, Love is inserted in the place of Charity, but Buddhists would prefer the word Compassion. This word seems to be peculiarly connected with Buddhism. In Pali and also in Sanskrit, it is called *karuna* or *anukampa* or *maitri* (*metta* in Pali). Compassion seems to be something different both from charity and love—it is a feeling with, sympathy, a knowledge of how the other feels and therefore a desire to help.

We find Compassion stressed both in the Hinayana and Mahayana scriptures. Already in the Jataka tales, we have innumerable stories of compassionate men and animals.

There we can read the beautiful tale of the hare who gave his body to be burned in order to feed the hungry ascetic, of the compassionate deer who helped the fallen king, of the great-hearted monkey who made a bridge of his body to help his fellow monkeys to escape, of the Bodhisattva who sacrificed himself for the hungry tigress and many others equally fine.

In the life of the Buddha we find many instances of his compassion and I like to

remember that many instances of his compassion were practised toward animals. There is the incident of the wounded swan. I give it from the version by Silacara in his *A Young People's Life of the Buddha*.

"Thus, once when he was out walking in the country with his cousin Devadatta who had his bow and arrows with him, Devadatta shot at a swan that was flying over their head. His arrow hit the swan and it fluttered down, painfully wounded, to the ground. Both boys ran forward to pick it up, but Siddhattha reached it first, and holding it gently, he pulled the arrow out of its wing, put some cool leaves on the wound to stop it from bleeding, and with his soft hands stroked and soothed the hurt and frightened bird. But Devadatta was very much annoyed to see his cousin take the swan from him in this way, and he called to Siddhattha to give the swan to him because he had brought it down with his arrow. Siddhattha, however, refused to give it to him, saying that if the bird had been killed, then it would have been his; but as it was alive and not dead, it belonged to the one who actually secured possession of it, and so he meant to keep it. But still Devadatta maintained that it should belong to him because it was his arrow that had brought it down to the ground. So Siddhattha proposed and Devadatta agreed that their dispute should be sent for settlement to a full council of the wise men of the country. The council, accordingly, was called and the question put before them; and some in the council argued one way and some the other; some said the bird should be Devadatta's and others said that Siddhattha was quite right to keep it. But

at last one man in the council whom nobody had even seen before rose and said : "A life certainly must belong to him who tries to save it; a life cannot belong to one who is only trying to destroy it. The wounded bird by right belongs to the one who saved its life. Let the swan be given to Siddhattha." All the others in the council agreed with these wise words, and Prince Siddhattha was allowed to keep the swan whose life he thus had saved. And he cared for it tenderly until it was quite cured of its wound; then he set it free and let it fly back once more well and happy to its mates on the forest-lake."

There is also the story of the lamb which well shows his compassionate heart. "Then he saw the men who were driving the herd and he asked them where they were going and why they were driving their flocks away from pasture in the heat of the day instead of in the cool of the evening. They answered him that they had been ordered to bring a hundred sheep and a hundred goats down to the city during the day in order that they might be on hand and ready for the great sacrifice that was going to be offered that night by the King. 'I will go with you,' said the prince-beggar; and he walked along with them and their flock, still carrying the lame lamb in his arms. So Siddhattha passed on his way and entered the city along with the herd of animals that were going to be killed and still went with them right up to the place where the sacrifice was to be made. Here the King was standing with the priests all around him chanting their hymns to the gods; and soon the altar fires were lit and the priests made ready to kill the animals that had now arrived. But just as the chief priest was about to plunge his knife into the throat of the first goat that had been picked for the sacrifice, Siddhattha stepped forward and stopped him. 'No, Maharaja,' he said to King Bimbisara, 'do not let the priest strike that poor goat.' And before any one knew what he was going to do, he untied the rope of grass with which it was fastened, and let it go back to its mates,

And no one, not even the King nor chief priest, thought of trying to stop him from doing it, so great and noble did he look as he set the goat free and allowed it to run back to the rest of its fellows. Then the prince-beggar began to speak to the King and the priests and all who had gathered there to see the great sacrifice of blood; about what a wonderful thing life is; how anybody can destroy it, but how impossible it is for any one to restore it once it has been destroyed. Every creature that lives, so he told those round him, is fond of its life, fears to die, just as much as men do. Why then should men use their power over these poor brothers of theirs only to rob them of what man himself is most fond of, —the wonderful thing life. If men wish to receive mercy, he said, they ought to show mercy. If men kill, then according to the law that rules in the world, they will be killed. And what kind of gods, he asked them, can they be who are pleased with and take delight in blood? Certainly not good gods, he said: Rather they must be demons to take pleasure in suffering and death. No, he ended, if men wish to taste happiness themselves in the hereafter, they must not cause unhappiness to any living creature, even the meanest, here in this world. Those who sow the seed of unhappiness, of pain and suffering, will certainly have to reap a full-grown crop of the same future."

His life after enlightenment under the Bodhi tree was devoted to acts of compassion for it was because he saw suffering that he wished to show others the way to release through the attainment of enlightenment, but until that attainment was reached he practised acts of sympathetic consideration towards others such as the incidents of the busy farmer, the robber Angulimala, the monk suffering from dysentery, and many others.

We find in the Hinayana scriptures many examples of compassion both by the Buddha himself, his disciples and followers. When we come to the life of the Emperor Asoka we find that he was animated

by the idea of compassion towards both men and animals. One of his edicts reads :

“This pious edict has been written by command of His Sacred and Gracious Majesty the King.

“Here (in the capital) no animal may be slaughtered for sacrifice, nor may the holiday-feast be held, because His Sacred and Gracious Majesty the King sees much offence in the holiday-feast, although in certain places holiday-feasts are excellent in the sight of His Sacred and Gracious Majesty the King.”

Another edict reads :

“Everywhere in the dominions of His Sacred and Gracious Majesty the King, as well as among his neighbours, such as the Cholas, Pandyas, the Satiyaputra, the Keralaputra as far as Ceylon, Antiochos the Greek (Iona) king, or the kings bordering on the said Antiochos—everywhere has His Sacred and Gracious Majesty the King made curative arrangements of two kinds—curative arrangements for men and curative arrangements for beasts. Medicinal herbs also, wholesome for men and wholesome for beasts, wherever they were lacking, everywhere have been both imported and planted. Roots, too, and fruits, wherever they were lacking, have been both imported and planted.

“On the roads both wells have been caused to be dug and trees caused to be planted for the enjoyment of man and beast.”

When we come to Mahayana we find that compassion is not only valued as a practical act but it has become a metaphysical philosophy. Says Suzuki in his *Outlines of Mahayana Buddhism*, “The Mahayana stands firmly on two legs Prajna and Karuna, transcendental idealism and all-embracing for all kinds of beings, animate as well as inanimate.”

The doctrine of Parinamana comes from compassion. Parinamana turns over one's own merits to others. It is the highest form of compassion. The Avatamsaka Sutra says : “All ignorant beings are daily

and nightly performing evil deeds in innumerable ways; and, on this account, their suffering beggars description. They do not recognise the Tathagata, do not listen to his teachings, do not pay homage to the congregation of holy men, and this evil karma will surely bring them a heavy crop of misery. This reflection fills the heart of a Bodhisattva with gloomy feelings, which in turn give rise to the immovable resolution, that he himself will carry all the burdens for ignorant beings and help them to reach the final goal of Nirvana. Inestimably heavy as these burdens are, he will not swerve nor yield under their weight. He will not rest until all ignorant beings are freed from the entangling meshes of desire and sin, until they are lifted above the darkening veil of ignorance and infatuation; and thus his marvellous spiritual energy defies the narrow limitations of time and space, and will extend even to eternity when the whole system of worlds comes to a conclusion. Therefore, all the innumerable meritorious deeds practised by the Bodhisattvas are dedicated to the emancipation of ignorant beings.” Mahayana developed this idea of universal love and the doctrine took the form of conceiving the Dharma-kaya, a being of wisdom and love, but also many Bodhisattvas who are ideals of compassion.

The following poem on the Bodhisattva from the Kasyapaparivarta Sutra rendered by D. T. Suzuki in his *Outlines of Mahayana Buddhism* gives the ideal :

“Great Mother Earth
All creatures
Provides and nourishes,
But from none of them
She seeks a favor special, nor is she to
any partial :

So is the Bodhisattva.
Since his awakening of the Heart,
Until he gains the depths of the Law
And realises the highest knowledge
He toils to save all creatures
Himself no favour seeking, nor to others
granting any;



A JATAKA DEPICTED

Regardless of friend and enemy,
Embracing all with single heart
He fashions one and all for Bodhi."

In Japan the virtue of compassion has taken a firm hold as is easy to be seen from the almost universal reverence of Kwanzeon Bodhisattva called in Japanese Kwannon Bosatsu. Every sect reveres her, (In Japan she is generally represented as feminine) because she stands as an embodiment of Love and Compassion. So she is very dear to the hearts of Japanese Buddhists. Next to her in popular Buddhist affection is Jizo Bosatsu whose statues both in the temples and on the roadside are always to be found. He is represented as a Buddhist monk. Of both Kwannon and Jizo there are many stories telling of their great compassion in striving for the welfare of the

world and delivering its inmates from suffering. But there are also human as well as ideal Bosatsus.

Vimalakirti was a householder-philosopher of Vaisali against whom no monks could stand in eloquence, reasoning, performing miracles, breadth of sympathy, etc. When Vimalakirti was asked why he did not feel well, he made the following reply, which is full of religious significance: "From ignorance there arises desire and that is the cause of my illness. As all sentient beings are ill, so am I ill. When all sentient beings are healed of their illness, I shall be healed of my illness, too. Why? The Bodhisattva suffers birth and death because of sentient beings. As there is birth and death, so there is illness. When sentient beings are delivered from illness, the

Bodhisattvas will suffer no more illness. When an only son in a good family is sick, the parents feel sick too: when he is recovered they are well again. So it is with the Bodhisattva. He loves all sentient beings as his own children. When they are sick, he is sick too. When they are recovered, he is well again. Do you wish to know whence this (sympathetic) illness is? The illness of the Bodhisattva comes from his all-embracing love (mahakaruna)."

In Japan we find many men who because of their goodness and compassionate deeds have earned for themselves the designation of Bosatsu (Bodhisattva). Such men were the Prince-priest Shotoki Taishi who did so much to implant Buddhism firmly in the land and whose whole life was given to good works. Gyogi Bosatsu was a model of compassionate work for others.

Kobo Daishi, the saint of Shingon, was never so happy as when working for the welfare of his fellow-beings and striving to improve the condition of those who needed help. He dug wells, built bridges, made roads all from the desire to alleviate distress. Iwo Bosatsu (Royhwan), the holy priest of Gokuraku Temple in Kamakura, did likewise. In twenty years, he helped to cure 46,800 sick people in his temple hospital and gave treatment to 57,250. He erected and repaired temples, constructed bridges, roads and wells, hospitals and public bath houses. Like Asoka he pitied animals and he had shelters for them,—stables for horses and kennels for dogs. Due to his compassionate deeds he was called a Bodhisattva. Honen Shonin and Shinran Shonin and Nichiren Shonin, all founders of Japanese Buddhist sects, owing to their holy lives were called Bodhisattvas. Any righteous person who endeavours to practise compassion is considered a Bosatsu. Every humble worker to-day for human and animal welfare is a compassionate Bodhisattva.

Buddhism rests upon Prajna (wisdom) and Karuna (loving-kindness—compassion). Some Buddhists in their search for the former are inclined to neglect the latter. But the two go together—they cannot be separated. From wisdom compassion flows out: it does so as a logical effect, and compassion without wisdom is impossible. Wisdom opens our eyes and then we can see the sufferings whether of our fellow-beings or beings inferior to man, and seek to alleviate these sufferings. This is the grand ideal of Buddhism.

The lesson of practising compassion is the lesson most needed in the world to-day. War between nations and hatred between individuals could not exist if all practised compassion. Moreover, the exploitation of men and animals would not take place and it would be impossible to cause animals the terrible suffering which man inflicts upon them to-day if compassion were rightly understood and practised.

I let me conclude with the Bodhisattva's Vow from the Suvama-Prabhava Sutra rendered by D. T. Suzuki in his *Outlines of Mahayana Buddhism*.

"For the sake of all sentient beings on earth,
I aspire for the abode of enlightenment
which is most high;
In all-embracing love awakened, and
with a heart steadily firm,
Even my life I will sacrifice, dear as it is.
In enlightenment no sorrows are found,
no burning desires;
'Tis enjoyed by all men who are wise.

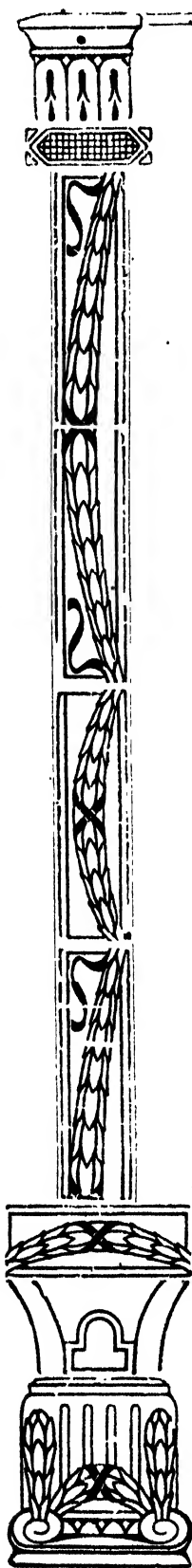
All sentient creatures from the turbulent
waters of the triple world,
I'll release, and to eternal peace them I
will lead."

Let us all aspire to be Bodhisattvas by
the practice of compassion!

FRIENDLINESS

Like as a mother at the risk of her life watches over her only child, so let every one cultivate towards all human beings a boundless friendly mind.

—METTA SUTTA



Ananda The Favourite

*The Queen spake to Ananda : Do thou go
Dear son, and ask His blessing from the Lord.
He rose, and straight departed at her word,
Forth to the Buddha Lord beneath the Bo.*

*'Twas ere the noon, and past the early morn;
And sped Ananda through the shadowy glade,
When lo! emerging from the verdant shade,
With saffron robe that did His limbs adorn*

*The Buddha Lord advanced : His eyes downcast
Upon the ground, and covering with His arm
The begging bowl; His soft feet would not harm
The very ants that saff beneath them passed;*

*The ground whereon He trod became a pond
Of lotus and of water lily sweet :
As on these blossoms fell His gentle feet;
They breathed odours divine in duty fond,*

*And thus He glided; young Ananda gazed
In wonder,—and fell prostrate on his knees :
The wood was hushed,—and koels in the trees
Sang on no more; nor was the Lord amazed;*

*He handed him the bowl : Ananda rose
And followed to the temple; there at last
The Buddha spake raising His eyes downcast :
Ananda, of mankind thee have I chose*

*To follow me; good, noble deeds of thine
Are manifold that thou hast done in lives
Before; and now the good within thee strives
To win thee to perfection : sins entwine*

*Thy heart no more to hold thee down to earth;
So be thou a monk.—Ananda knelt assent,
Nor to the palace back to his mother went,
Nor to his royal sire, nor happy hearth.*

*Thenceforth, till death His mortal weight relieved,
The Master's loved disciple with Him lived.*

“ RANJITA ”

The Early History of Buddhism in India

By A. D.

TAKING a retrospective glance of the rise, progress and fall of Buddhism in India, we find that the Great Founder of the Religion which we call Buddhism, was the first to promulgate the ethic of popular assemblies in connection with the moral, social and psychological welfare of communities. He was the first to recognize that in all communal matters where the individual was concerned the will of the majority should be upheld. His first sermon entitled the "Establishment of the Reign of Law" was preached to the five religious ascetics at the Deer Park, now known as Sarnath, near Benares, 2510 years ago, enunciating the Middle Doctrine of the Noble eightfold Path avoiding the extremes of painful asceticism and of sensuous indulgence. Five hundred years before Jesus Christ was born the greater part of Asia acknowledged the great Sakya Muni as the Chief of the Religious world, and in Asia His Religion was disseminated without opposition. It was welcomed by Kings, princes and peoples because of its sweet reasonableness and its appeal to the higher consciousness of thinking people. It used no threat, nor any weapon to establish its views. Never in its career as a missionary religion did it cause the shedding of a drop of blood, nor adopted any repressive measure to uphold its views.

For nearly a thousand years the Arya Dhamma had been forgotten in India and the countries to the west of India, and yet it was from India that the yellow robed Bhikkhus carried the Dhamma to the four quarters of Asia.

During the lifetime of the Promulgator the Dhamma was confined to India proper.

We have in the Pali texts reference to the places visited by the Buddha, and the western limit that he visited was the river Chandabhaga in Panjab. In the Suttanipata, Vatthugatha, we read that Bavari, the Brahman Rishi who had his ashrama on the bank of the river Godavari, sent his disciples to meet the Blessed One, and they came passing through Patitthana, Mahisati, Ujjeni, Gonaddha, Vedisa, Vanasavhaya, Kosambi, Saketa, Savatthi, Setavaya, Kapilavatthu, Kusinara, Pava, Vesali to Rajagriha, where the Buddha was then staying. In the Dhatuvibhanga Sutta, Majjhima Nikaya, we read that the Prince of Gandhara renouncing his throne came all the way to Rajagaha to meet the Buddha. In the Udana, Bodhiyagga, it is said that an ascetic by the name of Bahiyo living at Supparaka in the western coast, hearing of the Buddha came to Him to learn of the Saddhamma.

The expansion of the Noble Faith began two hundred and thirty-six years after the Parinibbana of the Blessed One, after the conversion of the great Emperor Asoka to the Faith.

Three great councils of the Theras were held when the three Pitakas were chanted by the body of the Bhikkhus. The first one three months after the Parinibbana of the Blessed One was held at the Saptaparna cave at Rajagriha, the second council was held at Vesali, one hundred years after the Parinibbana, and the third council was held at Patna under the patronage of the Emperor Asoka. It was after the holding of the third council that Missionaries were sent to the neighbouring countries to preach the Holy Doctrine, viz., Kasmira, Gandhara,

Mahisamandala, Vanavasa, Aparanta, Gracco Bactria, Syria, Egypt, Burma, Ceylon and the Himalayan Country.

After a period of torpor of seven centuries India has begun to inquire about the long lost religion. Curiously the first to inquire about Buddhism was an Englishman who was resident in the court of Nepal, Brian Houghton Hodgson. He was the first to collect Buddhist manuscripts from the libraries of Nepal, and the collections that he had secured he presented to the libraries of the Asiatic Society in Bengal, to the Library of the Paris Museum, and to the British Museum. The collection presented to the Paris Library was made use of by Eugene Burnouf, who in 1845 published his "Introduction a l'histoire du Bouddhisme indien," and in 1852 published his "Le Lotus de la bonne Loi." Almost at the same time another work on Tibetan Buddhism was published by Foucaux. France gave two great scholars who translated from Chinese sources important works relating to Buddhism: Abel Remusat and Stanislas Julien. Ever since France had been always active in the field of Oriental learning. We have to mention the names of Emile Senart, Leon Feer, Sylvain Levi, A. Foucher, L. Finot, Victor Henry, Edouard Huber, E. Chavennes and Wiegner.

The first among Englishmen to bring out the results of their researches in the field of Buddhism were George Turnour and Prinsep, the former who translated the great Chronicle of Ceylon called the "Mahavansa," and the latter who deciphered the Edicts of Asoka.

Burnouf translated the Sanskrit Buddhist texts into French, and in Ceylon a Christian missionary by the name of Thomas Hardy translated into English the Sinhalese Buddhist texts under the title of "A Manual of Buddhism." The pioneer of Pali scholarship was Robert Caesar Childers who brought out his Pali Dictionary, which had been of great help to the students of Pali since it was first published

in 1875. His successor the late Dr. T. W. Rhys Davids, the great Pali scholar, since 1879 was indefatigable in his labours in the field of Pali Buddhism. To him is due the founding of the Pali Text Society in 1882. With a devoted band of Pali scholars he had been able to publish nearly sixty volumes of the Pali texts, and one of his works was the Pali Dictionary. Mrs. Rhys Davids with the help of Buddhist Scholars is translating important Pali texts into English.

The late Sir Edwin Arnold by his splendid poem the "Light of Asia" popularised the life of the Blessed One throughout the English speaking world.

In America the late Henry Charles Warren brought out a comprehensive work under the title "Buddhism in Translations." The late Max Muller did excellent work in bringing out several important Buddhist Suttas with the help of the late Hermann Oldenburg, Rhys Davids and the late Fausboll of Copenhagen. Fausboll's monumental work was the publication of the 550 Jatakas in Pali, over which he spent 30 years of his useful life.

In England the late Prof. Cowell, Rouse, Chalmers translated the 550 Pali Jatakas into English. In Germany several scholars are engaged in translating into German Pali texts. The late Karl Neumann of Vienna translated into German the 152 Suttas of the Majjhima Nikaya as well as the 34 Suttas of the Dighanikaya.

In Russia before the great War, several Oriental scholars were doing excellent work in bringing out the Sanskrit Texts of Buddhist works. There is activity in almost all European countries where Oriental scholars are engaged in either translating or publishing Buddhist texts. But in India the home of Buddhism, nothing original has yet been done so far, and we are thankful to Sir Asutosh Mookerjee for the splendid impulse he has given for the study of Pali literature by founding several lectureships in the University of Calcutta.

THE • • • SUPERNATURAL

By

Professor

P. Lakshmi Narasu

B UDDHISM is the democracy of religion and starts with the recognition of the claim of every one to live by the light he possesses, aided by all the wisdom, past and present, at one's disposal. Salvation is personal and supranatural. The transformation of the individual cannot but be gradual, needing energy (*vīrya*) and application (*abhyasa*). Conversion means a change in the scale of values and implies the acquisition of a new basis of life (*asāṃparīriti*). Hence Sakyasinha forbade his disciples from making conversions by marvels and miracles, as such things would not elevate them in the eyes of others. He declared: "There are three kinds of miracles. The first is the miracle of power, in which extraordinary power is manifested, such as walking on water, flying in the air exorcising devils, raising the dead, and so forth. When the believer sees such things, his faith may become deepened, but it would not convince the unbeliever who might think that these are done by the aid of magic. I see therefore danger in such miracles and regard them as shameful and repulsive. The second is the miracle of prophecy, such as thought-reading, soothsaying, fortune-telling. Here also there would be disappointment, for these too would, in the eyes of the unbeliever, be no better than extraordinary magic. The last is the miracle of instruction. When any of my disciples bring round a man by instruction to employ rightly his ethical and intellectual powers, that is the true

miracle." Thus without denying the predisposition in certain stages of mind for the miraculous and the marvellous and the possibility of conversion through fortuitous accidents, the conversion by all other methods than argument and instruction is decried. Instruction is based on the strong associative implanting of a stimulus and the trace it leaves behind in the brain on account of the many-sided nervous connections in its normal activity preserves the effect and enables easy reproduction, whereas in other cases the isolated stimulus, owing to an abnormally slight connection with the whole associative mechanism of the brain, leaves a trace which is more or less effaced. All other religions resort to miracles. Christianity is based on miracles. The personality of Jesus Christ stands or falls on the truth or falsehood of the miracles in the Gospels which are claimed to attest his divine mission. Similarly the divinity of Krishna or Siva is claimed to be established by the miracles ascribed to them in the Puranas.

What is essential in a miracle is some exceptional occurrence ardently desired by man. What is required in such a case is evidence. As Hume points out, "there is not to be found in all history any miracle attested by a sufficient number of men, of such unquestionable goodness, education and learning as to secure us against all delusion in themselves, of such undoubted integrity as to place them beyond all suspicion of any design to deceive others, of

such credit and reputation in the eyes of mankind as to have a great deal to lose in case of their being detected in any falsehood, and at the same time attesting facts in such a public manner and in so celebrated a part of the world, as to render the detection unavoidable : All which circumstances are required to give us a full assurance of the testimony of men." Further the evidence of our eyes and other sense organs is very imperfect such that this imperfection enables not only the honest conjurer but also the deceitful confidence-trickster to make a living. Miracles happen only to those who expect them. We may repeat with Lord Bacon that miracles have been wrought to convince idolaters but not atheists. Miracles abound among ignorant and barbarous peoples, and civilised peoples have been the recipients of them from ignorant and barbarous ancestors. Miracles as such are for the children of faith and piety and are brought about by working on the subconscious. Priests foster ignorant credulity by putting a ban on freedom of inquiry. As St. Thomas Aquinas has said in a hymn, "let faith supplement the deficiency of the senses." There is no other way of inducing belief in miracles than through suggestion. It makes no difference whether a miraculous result is produced by the laying of hands, by incantations, by silent prayers, or by imagining that an omnipotent God works the miracle. All intuition of suprasensuous worlds lies within the danger zone of suggestion. No physiological or biological miracle can take place without the play of the subconscious. Any violent shock to the subconscious from external causes, such as joy, sorrow, fright, etc., is followed by a corresponding shock to some of the organic function in the body. No evidence has been found of any cases of miraculous healing which cannot be paralleled by similar cases wrought by psychotherapy without religious faith and by spontaneous healing which often occurs in the gravest cases in ordinary medical practice. "In all cases," says Dr. Baudouin in his *Suggestion and Autosuggestion*, "unofficial

healers have obtained remarkable results in cases where orthodox medical skill has failed. This gives cause for thought. How do those healers effect their cures ? They do not directly apply suggestion as ordinarily understood, but they are backed by a great reputation due to chance or to legend; people believe in them and they make use of the fantastic methods whose strangeness and illogicality arouse a sense of the marvellous, producing in the patient an emotional state which facilitates the working of auto-suggestion. In these conditions faith comes."

The false and absurd theory of the supernatural has diverted man's attention from investigation. Miracles must be relegated entirely to the sphere of pious belief. The miracles ascribed to the founders of religions are the fanciful creations of mystery-loving and credulous followers. By the adventitious aid of miracles and marvels the worth of any principles of conduct cannot be established. No wonder that at the present day many apologists regard as stumbling blocks the marvels which were formerly regarded as proofs of religion. Conversion by accidents and marvels would be no better than the subjection of savages by civilized explorers by means of the burning glass and the music box. If each man has to be the fabricator of his own salvation, of what avail could such means be for progress ? To set in motion the forces that can compel a change of belief, the only means are the imparting of truth, the unveiling of illusion, the dissipation of hate, the ennobling of men's hearts, and the instruction of their minds. The frippery of the miraculous and the marvellous on the sublime majesty of truth forms an index only of the ignorance and gullibility of the disciple. Even expert knowledge and rare ability are no security against alliance with egregious folly. Priestly sages, though sometimes advancing the boundaries of knowledge, have mixed it up with the miraculous and the supernatural to minister to the credulity of people and keep them in a state of servile subjection. The man who

knows is god-like to the ignorant and may enslave them. But he alone will be able to help mankind who gives them such knowledge as will invite them to creative and spontaneous thought. Without such knowledge there can be no real freedom. The mere inculcation of precepts, the repetition of information, the rhetorical obfuscation of obsolete issues cannot impart knowledge which will be a real power.

There may be more things in heaven and earth than are dreamt of in our philosophy. Apriorism is a deplorable instrument of stagnation, the most terrible weapon against progress. Nothing has done greater harm to mankind than preconceived ideas. Yet nothing that really occurs can be counted supernatural or miraculous. Everything that really occurs is a part of nature and cannot be treated as a miracle. Every so-called miracle, in so far as it is a matter of direct or indirect experience, becomes amenable to scientific treatment and falls within the natural. For science there are no miracles, as a belief in the uniformity of nature is the guide of science as it is of practical life. Again, for science there is nothing mysterious, its aim being the unravelment of mystery. Has not the "bleeding host" been shown to be the work of *bacillus prodigiosus*? Where there is science there are laws in accordance with which natural occurrences happen. Science indicates a self-contained and self-sufficient universe without coming into touch with anything supernatural. All talk of things supernatural, whether supernal or infernal, contains the seeds of degeneration. No man, however learned or expert, can have knowledge or experience of anything lying outside the human sphere. It is a dreadful calamity to give a foothold to the supernatural. One miracle draws another with it. White lies have to be told to keep up a delusion. It is imagination that is responsible for such oddities as *riddhis*, *abhijanas*, *pratiharyas* in Buddhism. Buddhism has nothing to do with any form of *yoga* which is likely to land people in the cloudy

recesses of Tibet, where *Mahatmas* dwell in astral bodies. Because a man's body becomes by an act of will buoyant enough to jump, say, twelve feet, people imagine that by the practice of "yogic mental concentration" man may acquire a supernormal power of volition which would lift up the body in consciousness and travel through the air by way of *chitta*. False analogies with waking (*jagrat*), dreaming (*svapna*), end of dreaming state (*svapnanta*), and perfect dreamless sleep (*sushupti*) have led to the fanciful discrimination of four planes of *dhyana* and the innumerable *dhyanalokas* traversed clairvoyantly in those planes. The goal of Saddharma, which consists in suppressing the causes of suffering, physical and mental, is not bound with any *yogic* trance or ecstasy. Many examples of the attainment of *nirvana* without recourse to trance are found in the Buddhist books. Sakyasinha seems to have drawn inspiration from a class of opponents of Brahminism, who advocated a pneumatic conception of man's nature without any relation to Brahminical ideas. These believed in the possibility of knowing the supreme reality by gradually abstracting away the mind from the sense world and making the mind concentrate on itself. Their fundamental postulate was a pneumatic physiology, and their discipline was therefore regarded as a gymnastic of the breath. As all the vital elements are supposed to be brought together and concentrated at one point (*ekagrata*) by this method, this discipline has been in later times known as Yoga. Though the word *yoga* does not occur in the early Buddhist texts, *samadhi* which occurs so largely in them represents a practice somewhat akin to *yoga*. Arada Kalapa, at whose feet Sakyasinha sat for some time, was an adept in this discipline. It is stated that Sakyasinha was not satisfied with the extent to which this teacher had advanced, dived deeper into this auto-hypnosis and arrived at the cataleptic stage in which all feeling and cognition are absent (*samgna redita nirodha samapatti*). One could by



SUPPOSED TO BE A BUDDHA STATUE, THE FIRST OF ITS KIND DISCOVERED IN ASIA

this means directly experience (*dristi*) that there is no such thing as a self-luminous

(conscious) soul (*svabhavena prabhasvara*). The aim of *samyak samādhi*, an *anga* of the

nirvana, the annihilation of *satkaya drishti*. It is not improbable that Sakyasinha gave for the first time a systematic form to the yoga practices in vogue in his day assimilating them to his own *dhyana* experiences, associated them with high nobility and character, and made them accessible to all without distinction of caste and rank. It is, however, erroneous to make out that *yoga* is the science of Buddhism. No special facts are revealed by this abnormal method, that are not established by the practice of morality (*sila*) and the cultivation of wisdom (*prajna*). As Prof. A. N. Whitehead points out in his *Religion in the Making*, "Religious truth must be developed from knowledge acquired by our ordinary senses and intellectual operations at their highest pitch of discipline. To move one step from this position towards the dark recesses of abnormal psychology is to surrender finally any hope of a solid foundation for religious doctrine."

The value of religion does not consist in its asseverations about the unintelligible and the supernatural. In religious life accessible to investigation nothing compels the admission of superhuman or transcendental causes. Saddharma does not lean for its support on the glamour of the unintelligible. It does not set store by dreams, visions, trances, ecstasies, which other religions regard as affording communication with the supernatural. The subjective and esoteric character of these superstitions creates an egocentric attitude and makes one assume an irritating air of wisdom which is never observed in the truly wise. The true sage dwells in the finite known, while the quack works in the infinite unknown. A parasitic sacerdotal class often manipulates superstitions with a view to make the masses look upon its members as their only protectors against the unseen and unknown. A creed which originated through folly has to be manipulated by fraud. Fraud is a favourite instrument of the class that aspires to make a living by enslaving the minds of others. Every follower of the Buddha has to vow that he will

not vaunt the possession of advanced insight. For their own glorification the celibate followers of Sakyasinha have endeavoured to represent him as something extra-human (*lokuttara*). But Sakyasinha himself professed to be no more than a human guide, teaching what takes place according to the law of cause and effect (*pratitya samutpada*). In him was concentrated the best of human nature. His nature was utterly bereft of self desiring neither fame nor influence. Though revered by all, he thought little of himself. Though he excelled others, yet he toiled for them as a brother to all. He put himself on a level with the lowest, discarding the limitations of rank, wealth and intellect. He was humane beyond the measure of all teachers. He glorified man by showing what man could accomplish by self-help. He admonished his disciples to depend on themselves. He did not say: "If you abide in my word, then are you truly my disciples." On the other hand, he declared: "Be ye your own refuges. Have resort to yourselves. The Way is clearly taught. Walk ye in it." It is ignoble when one, out of cowardice or indolence, relies on others without thinking for oneself. Only the exercise of self-trust and self-determination will call forth all the powers latent in the aspirant after an ideal. Individual initiative and self-expression alone will make one keen about the work one is engaged in. The genuine teacher wants fellows who will learn for themselves with his help, rather than disciples who will accept opinions on authority and not form opinions for themselves. Sakyasinha demonstrated in himself that, higher than the life of any god, is the life of wisdom and compassion attained by a Buddha.

Sakyasinha never claimed the omniscience attributed to him. "Those who told thee, Vacheha, that the teacher Gautama knows all, sees all, and asserts his possession of limitless powers of foresight and knowledge, and says. In motion or immobility, in vigilance or sleep, always and in all omniscience dwells in me, those people do not

say what I said, they accuse me despite all truth." Again, when the disparagement of Supakkhata, a Licchavi prince, that "this Sramana Gautama has no knowledge of the things that lie beyond the ken of ordinary mortals; his is not the pre-eminence which pertains to the full possession of exalted knowledge and insight. The doctrine he promulgates is a product of mere reasoning, a thing of his own devising, the sum and substance of which is that it will conduct the man who reasons and reflects to the final ending of suffering," was reported to Sakyasinha, he declared: "A commendation of the Enlightened One it is, when any one proclaims that the pith of the doctrine preached by Sramana Gautama is this, that, if a man will think and ponder sufficiently, he will be led to the final ending of all suffering." It is evident that Sakyasinha never pretended to have reached a goal which others could not attain. Free thought impelled him to seek for himself the solution of the problem of salvation, of deliverance from sorrow and suffering. How could he enslave the minds of others? He has openly declared that by treading the path he has shown every one could attain

the *bodhi* he attained. In making the perfect life depend wholly on man's own power and not upon a deity or other external influence Sakyasinha stands unique. He did not pose as a prophet preaching submission and blind belief as the requisites to salvation. He aimed not at the subjugation of minds but their release by voluntary participation in his teaching. The truths he taught were made real in his life. Therefore the disciples of Sakyasinha will profit by his life and teaching, only when they perceive that he thought as they do but deeper, saw the truth as they do but clearer, worked to the goal as they do but faster, served humanity as they do but better. He who is *dharmakayamaka*, an embodiment of perfect goodness, perfect truth, perfect beauty, is certainly holy, worshipful and adorable, but any transcendental exaltation of an ideal would place it beyond the reach of the highest attainment in real life and disconnect it wholly from practical affairs. Truth may become capable of entering in at lowly doors by being embodied in a tale, but the tale ought to be such as to show that there is nothing on earth higher beside humanity.

Mahayana and Hinayana Buddhism

HA VE we any trace of the two kinds of Buddhism that existed in India 1,500 years ago? What is Hinayana and what is the difference between the two forms of Buddhism?

The first hundred years after the Parinibbana of the Blessed One there was no

decline in the discipline among the members of the Sangha: but in the 100th year of the Parinibbana the Vesali Bhikkhus concluded to introduce changes. The First convocation held three months after the Parinibbana of the Buddha discussed the question whether the minor rules of discipline laid down in the Vinaya should be abrogated as the Blessed One Himself had permitted that the minor rules may be repealed. But the Maha Theras, all personal disciples of the Master, who had been observing the rules during the lifetime of the Blessed One resolved that no change should be made in the minor rules of discipline. The strict discipline was too much for the Vajjiputtaka Bhikkhus of Vesali. They decided to modify the rules and introduce

innovations in the Dhamma and Vinaya. Just after a hundred years, that is about 2,300 years ago, the Vesali Bhikkhus introduced the innovations, which was a direct attack on the pure discipline maintained by the Elders of the Buddhist Church. Buddhism had then spread in the north, and in the west. At the second council of the Thera Bhikkhus held at Vesali in the reign of Kalasoka, a hundred years after Parinibbana, they adhered to the discipline of the first council, and excluded the Vajjiputtaka Bhikkhus of Vesali. The Vajjiputtakas were quite strong in number, and they decided to secede from the main stock of the Mahatheras. The Vajjiputtakas calling themselves Mahasanghikas departed from the pure teachings of the Master. The breach that was made by the Vajjiputtakas did not stop with them; they wanted more innovations. The result was that one after another new schools arose and when Hwen Tsang arrived in India, he found that the original school had divided into eighteen sects. He found that there were two main divisions of Buddhism called the Hinayana and the Mahayana, and the schools that accepted the theory that there is a permanent puggala, a reincarnating ego, a permanent self, were known as Hinayana and the school that followed the anatta doctrine was known as the Mahayana.

In the "Life of Hwen Tsang" he mentions that the Tripitaka of the Hinayana school was different from the Tripitaka of the Mahayana, and that the Sammatiya, Sautrantika, Mahisasaka, Sarvastavadins were partizans of the Little Vehicle, that is the Hinayana.

According to the account given in the Mahavansa, the Ceylon Chronicle, the original Church was the Theravada. A hundred years after, the schism of the Mahasanghika arose. From that arose schisms: the Gokulika and the Ekabboharika; from the Gokulika arose the Pragnapti and the Bahulika schisms; and from the Bahulika

arose the Bahusutika, and from the Bahusutika arose the Chetiyavada schism.

From Theravada tree there came out the two schisms Mahimsasaka and Vajjiputtaka; from the the Vajjiputtaka arose the schisms Dhammuttariya, Bhadrayanika, Channagarika and Sammitiya. From the Mahimsasaka branch came forth the Sabbatthavada, and from the Sabbatthavada arose the Kassapika, and from the Kassapika came the Samkantika, and from the Samkantika arose the Suttavada, Hemavataka, Ragiriya, Siddhattika, Pubbasaliya, Aparasaliya and Vajiriya.

The object of the illustrious pilgrim, Hwen Tsang, in visiting India was to study the Yoga Sastra of the Great Vehicle, and he mentions the names of the places where the Hinayana flourished. In the Baktra country there was the Little Vehicle (Hinayana); in Bamiyan there were the Lokuttaravadins of the Hinayana school. In Kapisa also there was the Hinayana. In the Tukkhara country the Mahayana flourished. In Udyana there were followers of the five schools, viz., Dharmaguptas, Mahisasakas, Kasyapiyas, Sarvastivas, and the Mahasanghikas.

The Sautrantika school had a Sangharama at Takshasila. Kashmira belongs to the original school of Buddhism at the time of the visit of Hwen Tsang. At Mathura, Hwen Tsang found the followers of the Abhidharma who pay homage to Sariputra, those who practise meditation offer their homage to Moudgalyana, the students of the Sutta offer their homage to Purna Maitryani Putra, and the Vinaya students worship Upali; the Bhikkhunis offer worship to Ananada; and the Samaneras to Rahula.

At Matipura the Bhikkhus belonged to the Hinayana of the Sarvastavadin school.

Hwen Tsang says about Vimalamitra that he was a native of Kasmir, that he belonged to the Sarvastavadin school and that he was well versed in the Tripitaka.

At Kanauj there were about 100 Sangharamas and 10,000 priests who studied the Great and Small Vehicles.

At Ayodhya there were several thousand priests who studied both the Small and the Great Vehicle.

The Mahayana followers looked down on the Hinayana as heretics. At Jetavana there were several thousand priests who belonged to the Sammitiya school, belonging to Hinayana.

At Benares there were 1,500 priests of the Sammatiya school of the Little Vehicle.

In Magadha there were fifty Sangharamas and 10,000 priests, "mostly attached to the Great Vehicle."

Hwen Tsang had heard of the Council held at Pataliputra under the patronage of Asoka.

At Nalanda there were 10,000 priests who studied the Great Vehicle, and also the works belonging to the eighteen sects, as well as the Vedas, and other books, the Hetuvidya, the Sabdavidya, the Chikitsavidya, the works on magic, the Atharvaveda, the Sankhya. The priests dwelling here, were as a body, naturally dignified and grave, so that during the 700 years since the foundation of the establishment, there has been no single case of guilty rebellion against the rules.

The Hiranya country had 4,000 priests who belonged to the Sarvastavadins of the Little Vehicle.

In the Purnavardhana country there were 3,000 priests who belonged to the Small and the Great Vehicle.

In the Karnasuvanna country there were 300 priests of the Sammatiya school of the Little Vehicle. The ascetic morality of the Devadatta had followers in the Karnasuvanna country.

In the Samatata country there were 3,000 priests of the Sthavira school.

According to the news that Hwen Tsang received about Ceylon he wrote :

"At this time the Master heard that in the middle of the ocean there was a country called Simhala; it was distinguished for its

learned doctors belonging to the Sthavira school and also for those able to explain the Yoga Sastra."

In Orissa and Kalinga there were 10,500 priests who studied the Great Vehicle. In the Southern Kosala country there were 10,000 priests.

In Ceylon, at the time of Hwen Tsang's visit to South India, he was told that there were about 10,000 priests. They followed the teaching of the Great Vehicle, and belonged to the school of the Sthaviras.

In the Kongkan country there were 10,000 priests belonging to both schools.

In the Maharashtra country there were 5,000 priests of both schools. In the Malava country there were 20,000 priests of the Sammatiya school of the Little Vehicle.

In the Vallabhi country there were 6,000 priests of the Sammatiya school of the Little Vehicle.

In Persia there were some hundred disciples who studied the Little Vehicle. King Harsha invited the illustrious pilgrim Hwen Tsang to his capital, and there the Master preached the doctrine of the Great Vehicle to the king. He was pleased and spake thus :

"The treatise written by the Master is very good; quite enough to convince both your disciple (i.e. himself) and all these teachers and the faithful generally; but I fear there are other sectaries belonging to the Little Vehicle, of other countries, who will still cling to and defend their foolish doctrine. I propose therefore to call a grand assembly in the town of Kanyakubja, and command the Sramans and Brahmans and heretics of the five Indies to attend, in order to exhibit the refinements of the Great Vehicle, and demolish their abusive mind, to make manifest the exceeding merit of the Master, and overthrow their proud thought of 'self'."

Except the Theravada school the Schismatic schools believed in the permanency of a puggala. These were known as Puggala-

vadins.* Are we to believe that the idea of a puggala (self) was accepted by the Schematics who seceded from the Theravada school? Were those who accepted the Puggala theory considered "hina" low by the Mahayanists?

The Pali original Doctrine of the Lord Buddha now existing in Ceylon repudiated the idea of a puggala as the Kathavatthu Book shows. We are not aware that as yet an authoritative pronouncement has been made showing the difference between the Hinayana and the Mahayana. The Pali

Buddhism is the authentic Word of the Tathagata, while the Books that are accepted as Pitakas by the Buddhists in China and other Far eastern lands are translations of the later books compiled by the Bhikkhus who lived five centuries later.

Pali Buddhism shows the way to become a Sammasam Buddha as well as a Pratyeka Buddha by following the Ten Paramitas, and it shows the Noble Eightfold Path to the Sravakas to attain Arhatship in this life.

The Five Precepts

"CARRYING NEITHER STICK NOR SWORD, SYMPATHETIC AND KINDLY, THE DISCIPLE BEARS LOVE AND COMPASSION TOWARDS ALL LIVING CREATURES."

*Armed but with kindly words and gentle deeds,
The good man follows where the Buddha leads :
No creatures fear him, he is wrapped around
In radiant happiness and joy profound.*

*Rise, gird yourself with love, be Buddha's priest.
The light is glowing in the golden East
Where first the Holy One proclaimed the law :
'Help all Life's children, they are suffering sore.*

*Learn how to reverence all creatures sent
To share your life; love them, then rest content,
From life to life you shall advancement glean,
Until you reach Nirvana, perfect, clean.'*

—GERALDINE E. LYSTER

Young Men's Buddhist Association

Statement of Income and Expenditure From 1st January to 30th June 1937

EXPENDITURE		Rs. c.	INCOME		Rs. c.
To Salaries and wages	...	1,083 50	By Subscriptions	...	1,801 00
„ Collector's Commission and allowance	...	273 45	„ Donations	...	92 50
„ Lights and Fans	...	297 49	„ Religious Publications	...	2,075 89
„ Printing and Stationery	...	164 98	„ Sunday Collections	...	74 50
„ Postage	...	37 93	„ Hostel Fees	...	1,780 24
„ Telephone	...	230 00	„ Rent of Rooms and Garages	...	1,298 30
„ Audit Fees	...	60 00	„ Rent of Hall	...	495 00
„ Rates and Taxes	...	250 00	„ Garden Produce	...	54 55
„ Repairs to Building	...	38 29	„ Billiards Fees	...	245 30
„ Interest on Buddhist Press Fund	...	310 15	„ Tennis Fees	...	55 35
„ Religious Examination	...	785 02	„ Bank Interest	...	11 80
„ Bana Preaching	...	83 77	„ Sundries	...	8 20
„ Vesak Celebrations	...	85 00			
„ Library & Reading Room	...	103 40			
„ The Buddhist Magazine	...	322 60			
„ Hostel Expenditure	...	1,685 63			
„ Tennis	...	52 08			
„ Billiards	...	377 89			
„ Sundries	...	289 44			
		Rs. 6,531 52			
Add excess of income over expenditure	„	1,401 11			
		Total Rs. 7,932 63			Total Rs. 7,932 62

V. S. NANAYAKKARA,

Hon'y Treasurer.

Balance Sheet as at 30th June, 1937

CAPITAL & LIABILITIES		Rs. c.	PROPERTY & ASSETS		Rs. c.
ABEYARATNE FUND	..	11,059 13	FREEHOLD PROPERTY :		
BUDDHIST PRESS FUND	...	14,423 01	Association Premises	71,641.72	
BUILDING FUND	...	334 50	Kurunegala Property	8,000.00	
KURUNEGALA PROPERTY—Deposit of Rent	*	80 00	Maho Property	500.00	80,141 72
SECURITY DEPOSIT OF EMPLOYEES	...	430 00			
LENDING LIBRARY—Borrowers' Deposit		46 00	FURNITURE		2,721 54
SUNDRY CREDITORS			SUNDRY DEBTORS :		
Lankabhiniwa Vissruta Press	...	185 00	Resident members on a/c of		
			Hostel Fees and room rent	600.66	
CAPITAL ACCOUNT :			Rent of Kurunegala Property		
Balance at credit on 1-1-37	70,212.16		outstanding	371.50	
Add excess of Income over			Religious Publications A/c	6.75	
expenditure for half year			Loans to Employees	25.00	
ended 30-6-37	1,401.11	71,613 27	Secretary Religious Exam. Branch	29.13	1,033 04
			ADVANCE A/c :		
			Vihara at Mantivu Leper Asylum		345 29
			DEPOSIT A/c :		
			Director of Electrical Undertakings		115 00
			STOCK A/c :		
			Religious Publications		2,141 67
			CASH :		
			Ceylon Savings Bank :		
			On A/c of Abeyaratne Fund	3,000.00	
			On A/c of Buddhist Press		
			Fund	1,913.65	
			Post Office Savings Bank :		
			On A/c of Tennis Club	10.00	
			National Bank of India Ltd. :		
			Fixed Deposit General Fund	5,000.00	
			Current Account	1,704.03	
			In hand	45.00	11,672 68
Total Rs. 98,170 94			Total Rs. 98,170 94		

V. S. NANAYAKKARA,
Hony. Treasurer.

Y. M. B. A. Fort Branch Building Fund

Statement of Income and Expenditure form 1st January to 30th June, 1937

EXPENDITURE	Rs. c.	INCOME	Rs. c.
To Printing and Stationery ...	5 00	By Net Income from 1937 Carnival ...	10,373 62
„ Audit Fees ...	25 00	„ Amount collected by the Ladies Committee ...	8,527 81
„ Sundries ...	58 81	„ Donations ...	1 00
„ Excess of Income over Expenditure	18,901 98	„ Bank Interest ...	87 86
Total Rs. 18,900 29		Total Rs. 18,900 29	

Balance Sheet as at 30th June, 1937

LIABILITIES	Rs. c.	ASSETS	Rs. c.
CAPITAL ACCOUNT :		CASH :	
Balance on 1-1-37 ...	9,066 11	National Bank of India	
Add excess of Income over Expenditure		In Fixed Deposit ...	26,000 00
for period ended 30-6-37 ...	18,901 98	Current Account ...	1,943 09
Total Rs. 27,968 09		In hand ...	25 00
		Total Rs. 27,968 09	

V. S. NANAYAKKARA,
Hony. Treasurer.

Mantivu Leper Asylum Vihara Building Fund

Statement of Receipts and Payments from 1st January to 30th June, 1937

RECEIPTS	Rs. c.	PAYMENTS	Rs. c.
To Balance on 1-1-37	... 79 00	By Balance	... 99 00
.. Donations	... 20 00		
Total Rs.	99 00	Total Rs.	99 00

V. S. NANAYAKKARA,
Hony. Treasurer.

Flood Relief Fund

Statement of Receipts and Payments from 1st January to 30th June, 1937

RECEIPTS	Rs. c.	PAYMENTS	Rs. c.
To Balance on 1-1-37	... 58 29	By Balance	... 58 29

V. S. NANAYAKKARA,
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NOTES AND NEWS

ALL-INDIA BUDDHIST CONGRESS

For sometime past suggestions have been made from various quarters in India that the Buddhists of that country should hold an All-India Buddhist Congress as early as possible. We heartily welcome the suggestions as the holding of such a Congress will materially assist the propaganda of the Dhamma in that land. The leaders of Buddhist thought, as the *Buddha Prabha* puts it, coming from all parts of the world will meet together and suggest ways and means for the revival of interest in Buddhism in general and in the dissemination of Buddhist literature in particular in India if this Congress were to be held. Buddhist Art has created a very favourable impression about Buddhism in Europe and America, hence an exhibition of Buddhist Art on a large scale at the Congress will give impetus to the revival of that Art in India. Important

subjects, such as the formation of an All-India Buddhist Society, a Buddhist University and a Central Bureau for publishing and disseminating Buddhist literature may also be usefully discussed. In fact that the advantages of holding such a Congress are too numerous to be mentioned.

CAN CHINA BE SAVED

We have received a pamphlet by Rev. Chao Kung or I. T. Trebitsch Lincoln to mention his former name, in which he expresses his impressions about the Sino-Japanese conflict. Rev. Chao Kung points out in it certain ways to overcome the existing troubles and bring about a real regeneration of the Chinese people. The statement concludes by making a strong attack on the League of Nations and advises the Chinese people not to covet Western civilization but to concentrate on the development of their own civilization.

NAMO BUDDHAYA

The Java Section of the International Buddhist Mission in Burma has started publishing a magazine entitled "Namo Buddhaya." Rev. W. Josias van Dienst is the editor. We wish this new contemporary every success in all its Buddhist enterprises.

SOUTH SEA ISLANDS

We understand from a journal published in Honolulu that a society to encourage people to liberate captured creatures has been inaugurated in the South Sea Islands. To ameliorate conditions in these islands, the members of the new society have decided to publish a Buddhist magazine that will help them to understand the teachings of the Buddha. A set of rules has been drawn up for the control of the work. To improve the activities learned priests and scholars are invited to co-operate with the Committee. We welcome the enterprise and sincerely wish the new society every success.

BUDDHISM

By

D. B. Jayasinghe

IT has been reported that Einstein has been accused of plagiarism in America. Whatever the truth of the accusation may be it is also a fact that some of his conclusions are not new to Buddhist psychology. For instance the *Pattana* (the most important book of the Abidhamma) is really a book on Relativity and not a "book of relations" as it has so far been called. For one thing it deals with the relativity effects between mind and matter.

A familiar instance of mechanical relativity is that of two trains travelling on adjacent tracks with the same velocity. Under such circumstances it is found that if the trains are travelling in the same direction then a passenger in one train does not notice the motion of a passenger in the other train. Each one is deceived with regard to his own motion and that of the other. According to the Abidhamma precisely the same thing happens in regard to mind and matter. Bergson has pointed out that the mind is really a succession of thoughts. Buddhist psychology has not only stressed the changing nature of the mind but also determined the actual rate of change which has been laid down as 17 thought-moments or 17 psychological units of time. With regard to matter knowledge regarding its true nature has come to scientists only within the last few years. It was not so long ago that physicists held that all matter could be resolved into molecules which in turn could be resolved into atoms which however were not capable of further subdivision. Thomson and others however dissected the atom and showed that it really consisted of electrons which were neither more nor less than electrical impulses. Modern science therefore has exposed matter as

and

EINSTEIN

a hollow sham. Buddhist philosophy however was never deceived as to the real nature of matter as

is shown by the fact that the whole of the Pali language does not contain the equivalent for the word

"matter." The nearest is "Rupa" which means appearance and no more. Modern science has also discovered that these electrons are constantly moving at phenomenal speeds. "In fact the movement is of the very essence of matter. If the movement ceases the atom no longer exists. There is nothing left." Till quite recently it was thought that this movement was more or less circular, the electrons inside an atom being disposed somewhat after the manner of a planetary system. This view is being gradually abandoned and perhaps it will be ultimately proved that the movement is really vibratory. In any case the Abidhamma awaits the discoverer with the precise information that the period of vibration is 17 thought-moments—exactly the same as that of the mind. The Abidhamma thus contemplates a universe in which mind and matter are vibrating in step. The result is the same as that of the two trains mentioned above. The mind fails to perceive the movement and illusory nature of both itself and matter. The individual mistakes his mind for a continuously enduring entity—the soul, while a whirling conglomeration of electrons appears to him as an unchanging solid. Buddhism therefore holds the key to the problem of relativity which pervades the universe.

It has been found as a result of the Michelson-Morley experiments that these

laws of mechanical relativity do not hold good with regard to a ray of light. Many physicists tried to explain this apparent discrepancy in different ways with varying degrees of success. Einstein's rise to fame is due to the fact that instead of attempting to explain the discrepancy away he accepted it as a fact and calmly proceeded to work out the consequences, which are to say the least startling. For instance if a man were able to travel with a speed approximating to that of light he would find that distance and time would be so elastic as to be unmeaning. It can be proved mathematically that as he increased his speed he would find all distances shortening and all time intervals lengthening, until when the speed of light is attained all distances will have dwindled down to zero and all time intervals extended to eternity. That man in fact will have annihilated both distance and time even as the Arahats of old are said to have done. Already Western philosophers are beginning to ask questions about the reality of time. They suspect that time like matter is only an illusion. The fact is that one can keep track of time only because of the peculiar way in which the mind works. It has been said that the mind is like a cinematographic film consisting of a number of small pictures coming one after the other in rapid succession. It is this movement of the mind that gives to us the notion of time and it is easy to see that if somehow the movement is stopped there will be no sense of time. This view was clearly expressed by Nagasena in the *Milinda Prasna* when he was asked if there was such a thing as time. The reply was that to some there was such a thing as time—while to some there was no such thing. On the same occasion it was stated that there was



A JATAKA STORY DEPICTED IN ROCK

really no distinction between the past, present and the future—a view which has recently been expressed by Maeterlinck and others.

Even Einstein has had to eat his own words and to recast his own theories. He has announced that he is already at work elaborating a new and more comprehensive theory. It has not been published yet but he has given us a foretaste of it in a number of observations which he has recently made. "Space is having its revenge. It is eating up matter." "Matter is only playing second fiddle to space. Given space matter can be deduced from it." According to this new theory, then, the one reality is space. According to the Buddha there are two ultimate realities, Akasa and Nibbana—space and Nibbana. It cannot be expected that Einstein's equations will disclose the uncompounded element of Nibbana. Otherwise he is slowly but surely labouring towards the position laid down by the Buddha nearly 2,500 years ago.

According to the Einstein theory our world is a world of four dimensions:—length, breadth, height and time which really resolve themselves into two dimensions:—matter and time for length, breadth and height are the dimensions of matter. And as matter and time are both unreal, it is obvious that we are living in a world of illusions. Whatever truth, whatever reality, there is, can only be realised after these two illusions have been got rid of. While the object of the followers of all other religions is to attain a particular state in some future existence the sole object of the Buddhist is to apprehend this reality by breaking through the illusions which beset him. As it is the mind that plays these tricks on us it is clear that the remedy also has to be applied to it. If the movement of the mind gives to us false appearances regarding matter and time, it is obvious that it is the movement of the mind that has to be stopped first. How may this be done? It must be recognised at the very outset that man's mental activity is not confined to that portion of the mind which we use in every day life. That portion of the mind which gives us "cuts out of reality" and shows the world to us not as it really is but as we wish to see it clothed in matter and time is called the intellect and really represents a very small portion which the exigencies of life have developed in the process of time. The intellect as we have seen is a succession of different thoughts coming one after the other. Obviously therefore the best way to break this succession would be to so arrange matters that every thought in a given series of thoughts would be indistinguishable from the ones that follow it. This is attained by concentrating the mind on one particular idea, subject, or *kasina* for a length of time. When concentration is complete the succession or movement is destroyed and the intellect, deprived of its sole characteristic feature, also ceases to exist, opening up the road to that larger and more important portion of the mind which whether it is called *Dhyana Yoga* or Sub-

conscious mind affords a more direct and reliable means of apprehending reality. It is therefore obvious that repetition is the royal road to this higher plane of the mind. There is no *gantram*, *tantram* or *mantram* which does not involve repetition. Emil Coudé and all modern hypnotists depend for their success on repetition alone. Advertisement pays only when there is sufficient repetition. Repetition is the school-boy's aid to memory. It always has tendency to dislodge the intellect and to penetrate into those higher planes of the mind where impressions are indelible and the memory is perfect even in regard to facts relating to previous births. It may therefore be seen that concentration, meditation or *bhavana* has a truly scientific basis and that every "charmer," *kattandiya* and *kapurala* is toying with the same idea. To the Buddhist (the *Yogachara*) concentration is a well-known means of mounting the barrier of the intellect and thereby getting rid of the illusions of time and matter which it gives rise to and at the same time helping the real mind to regain its sovereignty. Modern psychical research and the Arahats of old have shown us what this "other mind" of man is capable of. According to Hudson the subjective mind has physical power, or in other words this mind has the miraculous power of doing things which we can do only with our hands and feet. Although psychical research has been unable to go beyond catalepsy, levitation, table-rapping, automatic writing, telepathy, prevision, etc., it does not mean that that is the limit. On the other hand it only shows that Western mediums have not attained the requisite degree of concentration. The true test of concentration is the inhibition of the breath. The Abidhamma states that the man who attains the fifth *Dhyana* ceases to breathe. This may sound astounding but we have all done something like it at one time or another. Why do we sigh? When we receive news of the death of a dear one for instance we find it impossible to think of anything else for a time. Constant harping on the same subject leads to

repetition and consequent inhibition of the movement of the intellect and together with it the associated movement of the heart. The amount of air inhaled becomes less and less until the deficiency is made good by a deep breath—a sigh. The supernormal powers (the *Iddhis*) of supernormal consciousness are miraculous. Man's intellect is moving in unison with the intra-atomic movement of the constituent parts of his body. This intra-atomic movement is closely allied with and dependent upon the movement of the intellect. It was Bishop Berkeley who said that if all forms of mental activity could be isolated and taken away from the face of the earth then all matter on the face of the earth would instantly vanish into nothing. Thus it will be seen that once the intellect ceases to function the intra-atomic movement of the body stops with it. But it has been pointed out that

when intra-atomic movement stops the atomic structures too are destroyed and "there is nothing left." Thus concentration leads to the destruction of the intellect and thence to the total annihilation of that which we call the body. The mind, having thus got rid of the body, becomes unfettered and there is really no limit to what it can do in the circumstances, transcending as it does both distance and time. The Buddhist does not stop here however for he has only done away with the intellect and its illusions. He has yet to apprehend reality. Having therefore attained the fifth *Dhyana* stage he fixes his attention on the first reality—space—the *Akasananchayatana*. After further progress he finally fixes his attention on the ultimate reality—Nibbana—which is essentially a matter of experience which each one has to realise for himself as a result of exertion and endeavour.

THE PASSING AWAY OF MATERIALISM

THE great movements of the human mind

those which mark out

epoch from epoch, usually take time in passing on from nation to nation, from country to country. That which we call the Renaissance may be dated from the year 1453, when the capture of Constantinople by the Turks dispersed the classic manuscripts, hoarded for ages in old Byzantine libraries, and drove their custodians into Italy. But it was nearly 100 years before any but the foremost minds in England were affected by the movement. And the effects of the sciences of the nineteenth century have only in the last few years begun to modify the Buddhist countries of southern Asia.

One of these effects is "Materialism," by which in this article will be meant that view of the Universe according to which

Life, Consciousness, Mind, are held to be merely an "epiphenomenon," a mere by-product of the properties of Matter.

Materialism, so far,

has displayed little hostility to Buddhism (though it has of late displayed some), but then Buddhism is not the religion of Europe.

Our concern in this article, however, is not with the practical but with the intellectual aspects of Materialism; and it has lately become evident that in western Europe at any rate, the movement of the ablest minds is away from a Materialistic interpretation of the Cosmos.

This change of attitude, there is little doubt, was initiated by the new atomic physical chemistry, which has made such astonishing strides since the discovery of the disintegration of the atom of radium. Not that the composite nature of atoms is as new an idea as is usually supposed. I

myself, when a student of chemistry from 1885 to 1887, finding that the elements fall into quite natural groups, connected with the atomic weights by the Periodic Law, remember speculating thus:—"How can things fall into natural groups unless they have something or other in common? But if the elements have something in common, then their atoms must be composite." More still: the atomic theory was formulated by Dalton in 1802, and only 14 years later, Prout put forward the idea that the atomic weights of the elements might really be multiples of that of hydrogen, which would thus be the "primordial matter" of the ancients. Unfortunately many atomic weights turned out not to be whole numbers, so (to employ the words of stars) Prout's hypothesis was dismissed "comme une pure illusion." In these latter days, nevertheless, the said fractions have received an explanation in the discovery of "isotopes," so Prout after all was not far from the truth. Still, the compositeness of the atom was never really proven till the discovery of radio-activity, and thus was almost a new idea.

Since then, things have gone much further. The electrical investigations initiated by Thomson resolve the atom into "electrons" and "protons," which are described as units of negative and positive electricity. Matter is electricity. But what is electricity? Can any man answer that question? Matter has become mysterious: has melted into the unsubstantial: has vanished into concepts which verge on the unthinkable. Here our concern mainly lies in taking careful note of the fact that investigation by methods purely scientific shews us how far we are from a real understanding of the nature of the external world. "We seem to have passed beyond the definitely physical world into a twilight." Let the reader study the Presidential Address to the British Association (Centenary 1931) by General Smuts, and he will see how far we have diverged from a materialistic picture of the Universe.

Let us now look at the subject in a somewhat different way. What is scientific knowledge? Science is, as Huxley put it, little more than glorified commonsense, and can be resolved into three mental processes: Classification, Analysis, and Explanation.

(1) Classification is discernment of likenesses and differences; we find that the object under study is partly like, partly unlike, something we have known before, so that we can place it in its proper class.

(2) Next: we consider the parts of which the object is composed. An engine is composed of wheels, pistons, and so on; water can be analysed into hydrogen and oxygen.

(3) We then endeavour to "explain" it by generalization; in terms of what is called a "law," as Newton explained the motions of planets in terms of the Law of Gravitation. But gravitation on the surface of the Earth is a thing with which we are familiar. So, scientific explanation is of the unknown in terms of the known, or rather of the less known in terms of the more known.

But what if there be something which cannot be satisfactorily dealt with by all, or possibly by any of these three processes, then that will, in some measure, elude the scientific treatment. To some extent, such treatment may be possible, but there will be a residuum in it which cannot be so treated. I think we shall find that there is such a thing.

(1) First, then, Classification. To classify we have to assume identity between members of the class: we have, for convenience sake, indeed of necessity, to ignore individual differences. In inorganic Nature we can do this with safety. But how about things which are *Alive*? Always we find individual differences, and the higher we go in the scale of Life, the more pronounced and conspicuous these are. Consider our friend the Domestic Cat. We say

that, along with the leopard, the tiger, and others, he belongs to the genus *Felis*: he has all the features of that genus. We say he belongs to one of its species: all domestic cats are in many ways alike. But I happen to have two young tom-cats, they are even twin brothers, yet two characters more different it would be difficult to find. Each possesses individuality, it is unique, and we cannot classify the unique, for there is nothing with which to place it: every such unit is a class by himself. How much more so, then, of men, and most of all of men of genius: each is a character by himself. This becomes conspicuous to the point of the ridiculous when we consider the products of genius. I can classify poetry as epic, lyric, dramatic, or what not. I can classify drama as comedy or tragedy, as Hellenic or Elizabethan. That is science, and it is valid. But now apply this to, say, *Hamlet*. It is all true, but does it give us *Hamlet*? That which makes *Hamlet* is just a something quite unique, and as such a something which eludes classification. Life, then, has something in it which threatens to slip through the fingers.

(2) Analysis. A living thing is an organism, and an organism is a Whole. True: it is composed of parts. But a whole is not a mere sum of parts, or constituted merely by its parts. Consider again our friend the Cat. You can see there are head, limbs, tail, fur, retractile claws, and so on, but all added together, these do not give "cat-ness": what imparts catness is something in the putting-together, and who can say what that is? Besides, wholes display a peculiarity. A part, when in the whole, is no longer the same as that part in isolation. This is the case even with some inorganic bodies: the atom within the molecule behaves quite differently from the atom by itself. Nitrogen is innocuous, carbon is innocuous: combine them as cyanogen, and you have a deadly poison. How vastly more so in the realm of life? Fur and claws, isolated, can only be museum specimens: they are far from being the same as in the living cat. So analysis, while tell-

ing us many things about living beings, giving information most desirable to have, fails to split up the being as a living being. To analyse it is to kill it. Again, then, in the realm of Life there is something with which Science fails to deal.

(3) Explanation. Look at a man, or at any animal. Its body behaves as a mechanism, it also displays physiological chemistry; and in so far, can be "explained" by chemistry and physics. But its Life is a phenomenon of a different order, for that can never be subject of direct observation: indeed of observation in any sense. All that we are able to observe of the body is its *behaviour*: the motions and reactions which take place in response to this or that stimulus. That the body in question is "alive," that it is conscious, we only *infer*. Our inference, too (as will presently be seen) is always from one and the same case. When I "hold converse with my friend," what is it I am really doing? I see a certain body. I see certain movements, I hear certain sounds, if we shake hands I feel certain touches; and as observation, no whit more. That he is "alive" is inference. This inference is our "explanation," and we are sure it is correct. But our procedure is not of a scientific nature: we have not been generalizing from a multitude of cases, we have discovered no sort of "Law," our conviction is not even founded on observation of anything in the external world.

Thus, on all three points, Life turns out to be unamenable to scientific treatment.

But now for an aspect of the matter that is absolutely crucial. I infer Life in that body which I see. How comes it that I infer a mysterious entity which no one has ever seen or heard or touched? Because, of this mysterious entity, *I have within myself direct experience*. I feel and I think. Wherever else I infer Life, it is always from this one solitary case. Of the nature of Matter I have knowledge from without: the nature of Life I know from within. And let us by no means fail to note: there is no other means of knowing it. Nevertheless, this is knowledge of a superior grade

to all other kinds of knowledge. Science itself is dependent thereon. For did I not feel and did I not think, there would be no such thing for me as science. And, here is a strange reflection : all that Science has told me of Matter I should never have known at all !

Materialism, accordingly, in attempting to explain Life by Matter, is reversing the valid mental order : is explaining the more known in terms of the less known !

If then, some young men in the East, thinking to follow Western science, thinking to be "up to date," be taking up with Materialism, they are adopting what, in the West itself, has been discarded as obsolete. "Up to date" they can really be, but only by the concepts of the Dawn.

To Buddhism, this issue is vital: it means existence or extinction. For, were Life and Mind no more than a mere "epiphenomenon" of Matter, then the destruction of the body would be annihilation of the Being, nothing whatever would be left. Nothing whatever to pass on; and what, in such case, becomes of Kamma? More still: vastly more. With no kamma from predecessors, and unable to pass on any of his own, a man would have no past, and no future. His chances, accordingly, of Arahatship would be strictly and rigidly confined to whatever he might succeed in achieving in the course of his "three-score-years-and-ten." "A poor chance for most of us," I fear will be the reader's comment. Poor indeed. For how many Arahats are there held to have been, in this world at any

rate, during the last 2,000 years ? I forget the orthodox estimate, but the number is lamentably small. So any man's chances of Attainment could not, at the best, be more than one in many millions : would be what mathematicians call a negligible quantity. But Arahatship is Nibbana. Thus Nibbana, on this view, has dwindled down to a vanishing-point. But is not Nibbana, however far off, the Hope which lives in every Buddhist ? Without Nibbana, would Buddhism be Buddhism ? Rob the Buddhist of that hope, and he would be left crying in utter desolation :—

*The purple from the distance dies,
My prospect and horizon gone.*

Happily he is in no such case. Materialism can itself be described as an "epiphenomenon" of Science, its day is over, it has hardly lasted 70 years, and Science is escaping from that melancholy waste ; ---

Whereat he slowly turned and slowly
climb
 The last hard footstep of that iron crag,
 Even as high as he could climb, and saw,
 Straining his eyes beneath an arch of
hand,
 Or thought he saw, the speck that bore
the King,
 Down that long water opening on the
deep
 Somewhere, far off, pass on and on,
and go
 From less to less and vanish into light.



HISTORY of nations offers charming characters whose personality and special mission of life have an appeal to the intellectual in all ages. Prince Mahinda urged by higher sense of service made Ceylon his sphere of activity. Many Indian sages founded monasteries in snowy Tibet in order to disseminate the Law of the Buddha. Our own Sinhalese Buddhist nuns of the 5th century crossed the uncharted seas and established Bhikkhuni Order in China. A heroic Frenchman sailed the Atlantic to fight for American Independence. The much maligned English poet Byron hurried down to the South of Europe to participate in the Greek struggle for freedom. Equally interesting and romantic is the fact that a sage, Russian by birth, has made his home in a Himalayan valley, from where his art and literature radiate over the whole world of culture. I refer to Professor Nicholas Roerich, who lives at Naggar, in the beautiful Kulu, north of the Punjab. Artist, scientist, explorer and author, Professor Roerich's mission is to establish peace through culture—Pax per Cultura; and the most significant fact is that he discovers culture in every race and age.

The fortieth anniversary of his Academic activities falls on October 10, on which day in 1874 Nicholas was born. In celebrating this event one is tempted to trace back and to find how few were the real friends of humanity, who have devoted their whole lives for the great task of ennobling life on earth. From 1896 onward, when he was appointed professor of Imperial Academy of Archaeology in Russia the career of Roerich has been one of unceasing activity directed to liberalisation of human mind.

In 1917 America saw him and loved him. His paintings were exhibited in New York and he made such an impression on the American people that they dedicated a twenty nine storied sky scraper for housing his paintings and as a permanent home where various cultural activities of the matter - artist are carried on. It is now one of the most famous world centres for the promotion of the highest ideals of man. This signal honour done to him by the U.S.A. was followed by the organization of a hundred of Roerich Societies on all continents and the establishment of the Master Institute of United Arts and Urusvati Himalayan Research Institute.

NICHOLAS ROERICH

by P. P. Siriwardena



NICHOLAS ROERICH

Paintings of Roerich have bestowed on art a new orientation and a new meaning. The artist characterises his action with the attitude of a true philanthropist. The commercial aspect of art has never entered into the mind of Nicholas Roerich as an eminent artist. Nor does he paint mere heads. As Ruskin remarked he is not a painter of "that particular order of humanity which we call gentlemen and ladies." His art at once indicates true understanding and unfailing sympathy. Synthesis of various aspects of life, of different schools of culture and of modes of architecture is the key-note of his paintings, which are a message to the world—a message which is better understood and appreciated than one couched in words. Great mountains, sacred rivers, ancient sages—all those which have become the common objects of love and veneration—are treated with that vividness and charm which could only be performed by a genius. These brush work messages have found their way to hundreds of art galleries, cultural institutions and museums throughout the world. The majesty of Himalayan snows finds its best expression in the hand of Roerich and is admired in the Vatican Museum of Rome. Similarly over 3,000 paintings from his facile brush have become the common property of many nations. One of the most remarkable acts of this master-painter is the decision to lend his paintings to various centres and individuals thus affording opportunity to lovers of art to enjoy his pictures. No other artist, I think, can claim the happiness of being so loved and admired as this modern Messiah of Peace and Culture.

In the recent past Roerich has done more for the promotion of peace than any of his contemporaries. His grand conception of the idea of a Banner as a symbol of protection of cultural and scientific institutions and national treasures during war was hailed as a unique one. The League of Nations supported the new movement, and at a convention held in Washington in 1933 thirty-six nations gave their consent to adopt the Banner of Peace. Roerich found destruc-

tions in all lands. What the genius of man created for the benefit of humanity was wantonly destroyed by man's own greed and hatred. The Banner was invented to serve as a warning to the belligerent nations that the buildings over which the Banner was flying ought not to be aimed at by war weapons. Roerich wishes that the Banner should serve as a safeguard to cultural institutions in the same manner as the Red Cross serves the wounded and the sick. Dr. James H. Gonsins sings thus of the Peace Banner :

*Banner of Peace ! March on !
Halt not your pilgrimage
Till to the world's glad warless dawn
You lead the coming age.*

In Roerich's own words it is "imperative to take immediate measure to preserve the noble heritage of our past for a glorious posterity."

Inseparably connected with Roerich the artist is Roerich the Philosopher. The principle underlying his philosophy runs parallel to that of his art. Peace and Goodwill can be established if only man respects man. Destructive activities beget destruction and corrupt mankind. Creative works are starved in order to maintain costly navies and armies. Distrust of each other precipitates inhuman brutalities which no one can stop till all the works of Beauty and Culture of generations are mutilated and thrown into fire. Sympathy and understanding alone is able to wipe out this misery. Professor Roerich is never tired of saying, repeating and warning that co-operation is capable of doing greater good than brandishing of sword. In all his writings—and they are legion—he preaches the sermon of peace. "Altai-Himalaya," "Adamant," "Shambala," "Realm of Light," "Flame in Chalice," "Heart of Asia," "Fiery Stronghold" and other hundreds of essays and messages poured forth from his pen while thousands of paintings are finished by his brush. Nor this is all. Exploration of little known regions, educational work, bio-chemical experiments and

cancer researches engage his earnest attention. One can hardly believe that a single person is able to cope with this vast amount of work. But the artist-philosopher has faith in unceasing activity. Every day is a blessed one with him.

His great expedition to Central Asia lasting from 1923 to 1929 is a world event. With immense suffering and loss, he collected data which he placed before the public. This expedition inspired and strengthened him. While in his "Altai Himalaya" he recorded the daily happenings he did not forget to condemn the corrupted and pillaging officials in Tibet. But even the darkest superstition in that mysterious land received investigation at his hands and he drew a lesson from it. Our knowledge of the world especially of the Himalayan countries is made richer by his writings. His mode of approach to various religions and philosophies is by way of synthesis, thus leading ultimately to unite and befriend warring creeds and beliefs. Never Asia knew a man from the West, who understood her peoples so well as Nicholas Roerich.

In any sketch however brief dealing with the last two decades of the eventful life of Professor Roerich no writer can forget the inestimable assistance given him by

Madame Roerich and his two sons Georges and Svetoslav, the former an eminent Tibetologist and the latter a promising artist and a scientist. Dr. Georges Roerich is compiling the first comprehensive Tibetan Dictionary. Mr. Svetoslav Roerich has done wonderful work in collecting and experimenting on Himalayan plants with a view to their being applied in Western pharmacopoeia. Madame Helena Roerich lives in silent dignity, always striving in her own charming way to make human life happier and brighter and to further the aims and objects of her famous husband and sons. A word must also be said on this anniversary day about Mr. V. Shibayev, Secretary of Prof. Roerich, who has done his part so well as to merit every praise not only from so many institutions and Roerich Societies but also from a host of friends and well-wishers of the great Russian savant.

Naggar, the Himalayan home of Roerich is one of the most beautiful spots in that enchanting mountain range. To that already pretty place our Gurn has given an altruistic outlook which has transformed it into a temple of pilgrimage to lovers of art and culture.

"In the twilight of Dukhang the gigantic image of Maitreya majestically rises into the height."—*Shambala*.

TO BUDDHA

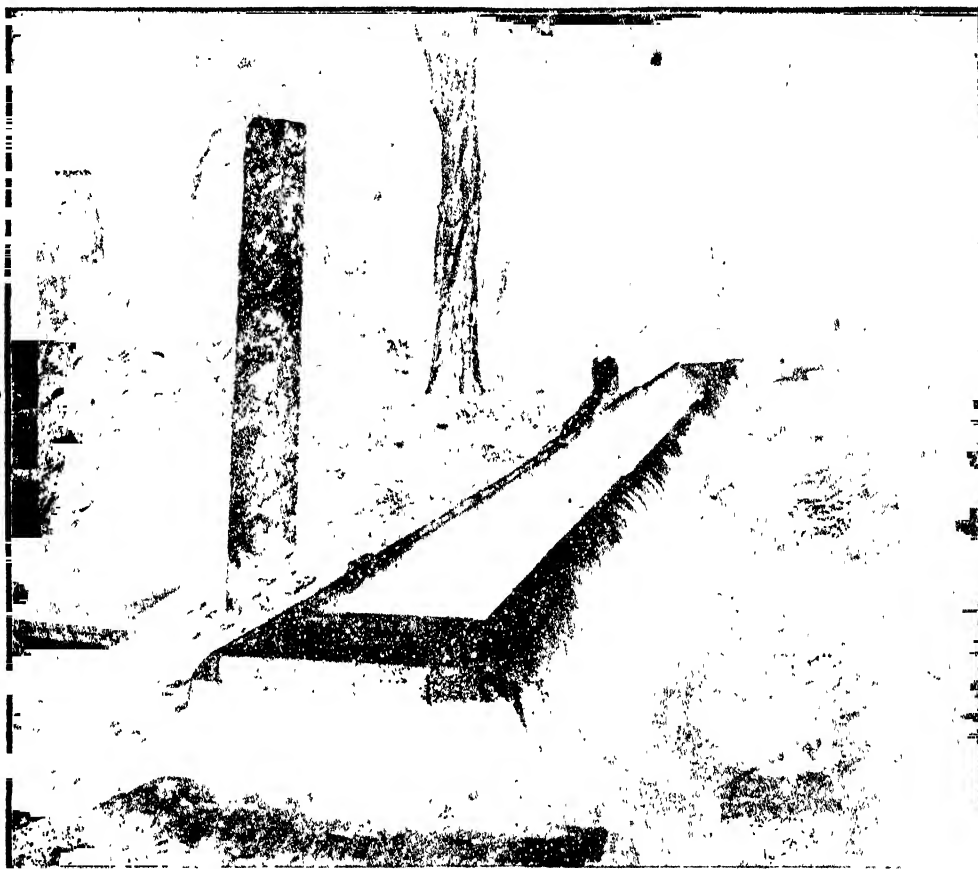
While His creation walled on reefs of woe
 In prayer to one, concealed, content of wait
 I lived for long ; and thought He was till late
 Maker of man, the world and stars also.
 But yester-night in moon-kissed Kelani
 I heard Thy law of change, Anathma, woe !
 Then phantasms gone, clear vision tore
 The veil and vests of false theocracy.
 And now as sun-sets tinge yon Bodhi-tree
 Before a broken Buddha in its stand,
 Crooning quaint hymnals fragrant of the land,
 I take my refuge in Thy law and Thee !
 And in some birth to be, I long for days
 To meet and greet my Buddha face to face !

—K. V. P. GOONETILLEKE

FACING LIFE

By
H. W. M. Hardy

THE Reverend Arthur Churchman wondered whether he was wasting his time and breath, for the sweat was blurring his glasses and changing their usual darkness into a black blur, and his breath became ever more laboured as the path mounted the flank of the mountain, that path which climbed on before him steadily towards the cliff where he hoped to find the man he sought.



MARVELS OF ANCIENT ANURADHAPURA

He had come out East to work as a missionary among the Buddhists, and had met by chance an old Oxford friend who had urged him, before he went to his station, to find out at first hand what were the tenets of the religion which he had come so far to attack. He had read a little on the subject, but had been advised to visit a Buddhist Sage, an Englishman, who lived on the mountain which he was now climbing, and who, he was told, would be able to condense the mass of Buddhist doctrines for him into a workable volume.

Now he was prepared with a list of questions methodically ordered in his note-book, questions which embodied his numerous

objections to all that he knew of the Teaching of the Buddha.

He found his glasses in the way, yet without them he could not face the strong clear light; with them to cut off the light, he could not see clearly either, especially when, as now, he was dripping with heat and exertion, but he toiled on manfully till at last a turn in the path showed him his goal.

Knocking on the door, it was opened to him by a man whom he knew, from descriptions, could only be the man he sought, a man whose clear eyes seemed to look beyond him and to reach to farthest space, but whose smile was welcoming and invitation to enter cordial.

"You have had a long, hot climb, I fear," said the host, as he brought water to his guest. "Sit down and cool off before you tell me what has brought you to see me."

Gratefully the visitor drank, and let himself relax before saying to his host: "I have come to you on the advice of a friend, to find out some details about the Buddhist Religions as I shall be working among Buddhists in the near future, and most of the books I have read give very inadequate explanations of such points as Anatta."

"I shall be glad to do all I can to help you," returned the other, "but before we start, if you will excuse me, I have to leave you for a few minutes. You will find some books on the shelf there, or if you wish to meditate just please yourself."

Mr. Churchman looked at the books, dipping here and there into them, and noting the titles of some which seemed likely to be of use, then, as his host returned, he put them down and got out his notebook, but the carefully arranged questions were destined never to be asked for at that moment his eyes fell on a large picture hanging on the wall.

It was in the form of a wheel, crowded with figures and evidently symbolical, but with, here and there, scenes depicted which Mr. Churchman could only qualify as revoltingly indecent.

He pointed at the picture. "Surely things such as that do not enter into your religion?" he cried with obvious indignation.

"As such acts are a part—and a very essential part—of Life, they certainly do come within the scope of Buddhism" was the grave reply, "for the Teaching of the Buddha includes all Life."

"May be so" countered Mr. Churchman, "but such matters are best hidden. You would never show such a picture to women!"

"On the contrary" replied the Sage, "I use that painting regularly when I am explaining the Twelve Nidanas, whether my audience includes both sexes or not."

Mr. Churchman exploded. "You think nothing then of corrupting the morals of young folk?"

The Sage smiled gently. "When I have a class of boys and girls" he said, "the first thing I tell them is that, if they are to study the Dharma seriously, they must be prepared to face the facts of life with open eyes. They must take every natural act naturally; they must be shocked at nothing, either in themselves or in others."

"Then, if every natural act is right," replied Churchman, "any desire springing from their lower nature may be legitimately satisfied. A terrible doctrine!"

"No, when I say that a natural act must be accepted naturally, I did not say that at any given moment any particular act was necessarily right. That would be to put a meaning into my words which I never intended. Are you not confusing ignorance with innocence?"

Mr. Churchman discreetly ignored the question. "What is to be gained by letting those you teach see such things?"

"Two things are gained. First a healthy, clean-minded point of view on the facts of life, an understanding that no one organ of the body is less honourable than another but that misuse of any one of them is to be held shameful; second, that to a Buddhist a real understanding of the desires and sensations is a necessary part of Right Attention. No-one who wishes to see Life from behind coloured glasses can be a serious follower of the Enlightened One . . . and to pretend that that side of Life does not exist, or is negligible, is mere self-deception."

The Sage got up and brought a statue to the missionary's attention. "Here is something even franker in its details," he said, "but it must not be taken as so many English people would do, as an erotic statue. It is, in actual fact, a symbol of the utmost austerity, showing the Yab and the Yum, the former Method, the latter Knowledge, and indicating that it is only by their union that progress is possible."

There are many other meanings to be found in this couple, but evidently the reaction of the beholder will depend on the degree of development of his mind. 'The dirty mind will see dirt; the pure mind will see a higher meaning. But we are forgetting the questions which you wished to ask me.'

"The question raised by these paintings and statues is more important," replied Churchman. "It raises innumerable problems, and, if I were to accept your ideas, would mean a wholesale readjustment of all that I have learnt."

"Exactly" answered the Sage, "that is one useful purpose served by such paintings. The beholder is forced, willy nilly, to look facts in the face, a very healthy proceeding."

"But would you not be ashamed if you were seen naked by a party of girls and women?"

"What is there to be ashamed of in that? Do you know what Milarepa said on this point? You will find it in 'Tibet's Great Yogi Milarepa' edited by Evans-Wentz: 'Worldly folk regard with shame that which involveth no shame. But that which is really shameful is evil deeds and deception; and these they do not feel shame in committing.' And Milarepa sang to his sister Peta:

*"Thy shame is born of ignorant conventionalities;
Shame thou feelest where for shame there
is no cause.
To me, the devotee, who knoweth what
shame truly is,
In showing in its natural shape my
threefold personality,
What shame can be attached thereby?
When 'tis known that human beings are
born, each of a certain sex,
Tis known, too, that each possesseth
certain organs'."*

Mr. Churchman, thinking of his experiences as a curate, sighed. "However justified your revolutionary ideas may be, I fear that they would never be accepted in England."

"I know that well" came the reply, "but is that any reason for acting against one's convictions? I am English by birth, but that fact need not make me accept the worst side of English thought, its habitual search for impropriety in all things, its resolute shutting of the eyes to certain aspects of Life, its negative understanding of the truth that, to the pure all things are pure, which it has turned into: 'To the impure, all things are impure!'"

The host rose, saying: "Remember that all conventions are mere fashions of their period, and what is 'proper' in one century may be deadly 'improper' a century later. I have been in countries where the people bathed naked and unashamed, but I never saw there anything so indecent and improper as some European papers. For you to be shocked at the sight of one of the other sex does not mean that the sight is shocking; it merely shows that your reaction to the sight is to be shocked. The indecency is in your own mind and nowhere else."

As he shook hands, Churchman asked: "May I come again when I have had time to think over these problems? I should be glad to talk then over with you later."

"Of course" came the hearty response. "But do not forget that I have found, as you will find, that if these questions are treated with complete naturalness, no one, man, woman, boy, or girl, is shocked by anything. Those who are upset are those who will never meet Life honestly as it is, but who think that they can change Life to something more to their tastes, wherein they delude themselves and fetter their own ankles, preventing their own advancement on the Way of Truth."

"He came to remove the sorrows of all living things."

"Compassion for all creatures is the true religion."

"Oh, Buddha, the worship of Thee consists in doing good to the world."

—Buddhist Suttas

FOREIGN NEWS.....India and Far East

China-Japan War

Buddhist Priests Defend City

SHANGHAI

AS a result of the Sino-Japanese War hundreds of Buddhist temples have been destroyed in China. Many temples have been razed to the ground and over 2,000 Buddhist priests have been killed. For the first time in the history of the country Buddhist priests have joined the fighting forces.

IT is said that in the three months defence of Chapai, an army of Buddhist priests, under the leadership of the High Priest of a local temple, played a very prominent part. Over 4,000 Buddhist nuns who have enlisted themselves as nurses are very active behind the fighting lines at Shanghai and North China.

Geo-Physical Survey of Central Asia

BOMBAY

THE first comprehensive geo-physical survey of Central Asia has been made by Dr. Wilhelm Filchner, the well-known German geo-physicist and specialist on Tibet and Central Asia, who has collected data and made observations that will eventually link the magnetic net of Central Asia with those of India, China, Russia and Europe, and reveal the physical and natural resources of Central Asia.

Dr. Filchner has spent two years and a half in the remote hinterland of Central Asia traversing the coun-

try from east to west on his pioneer survey work, which will require two more years of unremitting labour by skilled scientists to ring out in all its details.

Dr. Filchner, who arrived in Bombay, recently, has a 50-year record of exploration and high adventure. He first led German expeditions to China and Tibet, in 1903-05. A close friend of Shackleton and Scott, he led expeditions to the Antarctic in 1910-12 and discovered Leopold Land. In 1926-28 he led an expedition into China and Tibet, making important discoveries in Eastern Tibet. During one of his expeditions, far from the reaches of civilisation, he was unheard of for years and given up for lost, and his daughter was in deep mourning for him when he returned hale, hearty and happy. On another occasion he was held captive by the Dalai Lama. He was recently awarded a "national" prize of 100,000 marks by a Nazi cultural session in Nuremberg for his exploratory discoveries in Central Asia.

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FOREIGN NEWS *India and Far East***Two Years' Course of Study****Ceylon Bhikkhu in London**

LONDON

CLOTHED from head to foot in a loose-fitting bright yellow robe and carrying a beautiful green umbrella, a man of short build walked into the London offices of the Ceylon Government, says the "Daily Mirror."

He is the Rev. Rambukwelle Siddhartha, M.A., a Buddhist monk and a Professor at Ceylon University College, Colombo, who has been specially released by his high priest to come to London to study; a rare concession among Buddhist monks.

He will remain in England two years for his studies. Already he speaks five Eastern languages and English, and understands three others. He hopes to learn more Western languages here, but his studies in London will be more concerned with the Orient.

"My yellow robe is obligatory. It was the colour chosen by Buddha for his priests, and I have brought some heavy flannel ones with me for the English winter.

"The colour of the umbrella is not symbolic at all; in Ceylon green is the favourite colour because umbrellas are used as sunshades."

Uncanny Feats of a Yogi

A MAN who can lift a 20-lb. weight on the end of a wire passed through his arm without his arm bleeding, who can walk through fire



A TIBETAN NUN

and bend a half-inch steel bar by striking it across the muscles of his shoulder, is going to Europe soon.

He is Bishamber Nath, a Hindu yogi (holy man) who has been giving exhibitions of his marvellous feats in Northern India.

He is one of India's most remarkable men. Not more than 30, his physique was weak and his blood-pressure low, according to four doctors, when he gave an exhibition at the Service Club at Amritsar. He remarked before he started that he had eaten nothing for four days.

He lifted a 20-lb. weight on the end of a wire passed through the

Armed for the Fray in China

BOTH Japan and China made heavy purchases of armaments abroad during the first six months of this year, according to figures just published by the Commerce Department at Washington.

China bought £483,000 worth of United States aeronautical products—far more than any other nation—including 13 land planes, three sea-planes and amphibians and 91 aero-plane engines.

Japan's purchases of munitions abroad were so large that she increased her unfavourable trade balance to £35,000,000, the highest since 1924. United States sales of aeronautical products to Japan totalled £165,500. Shipments included three land planes and one sea-plane.

Total exports of aeronautical products from the United States to all foreign countries amounted to £3,450,000.

The second best customer was Holland, and Soviet Russia was next with purchases of four land planes and three seaplanes, valued at £266,000.

flesh of his forearm. When the wire was taken out there was no bleeding and the wound healed immediately.

Other feats included:

Allowing a sharp axe to be placed on his chest and hammered with a brick.

Lying on a bed of sharp nails while a stone was broken on his chest with a sledge-hammer.

Walking through fire.

Bending a half-inch steel bar by striking the muscles of his shoulders with it.

Enlargement

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Developing

LOCAL ACTIVITIES.....Colombo and Outstations

Voluntary Teachers for Buddhist Schools

OF late there have been various suggestions to enlist a class of honorary teachers for Buddhist schools. The problem of a 100% paid teachers has always been a problem for Buddhist schools. When Christian schools get an appreciable percentage of voluntary teachers and this benefit is doubled by State grants for their services, the Buddhist schools are admittedly at a disadvantage. Hence the need of voluntary workers is a pressing one. The problem is to find such workers.

Various suggestions have been made of late. Last Vesak at Kandy, Perawehera Vajiraguna Thero suggested that Bhikkhus should be taught English so that they might work as lay teachers. There appear to be several objections. The chief argument is that they would not be willing to undertake such work. But there is hope; now that Bhikkhus themselves are willing to come to the help of Buddhist schools. They are no doubt realising the gulf that has been created in their not taking an active interest in the education of Buddhist children. Another objection is that they would not be amenable to school discipline and that a proper understanding between the pupil and the Bhikkhu-teacher would be difficult. Mr. P. de S. Kularatne writes to say that Bhikkhus are on the staffs of Ananda and Dharmaraja and that they are doing good work. Many people are not optimistic of its success. It is time that this question was seriously considered by Bud-

dhis, educationalists and a decision arrived at since the proposal of last Vesak was still in abeyance.

Another suggestion was made at the prize distribution at Sir Suman-gala Girls' School, Panadura, by Mr. Kularatne that deserving girls should be helped to enter the University College so that they might undertake education. In such a scheme much material benefit for Buddhist schools cannot be expected as those who are helped would not be able to work gratis. The Buddhist public should consider this problem early and find a way out of the difficulty. If rich boys and girls especially girls just out of school could be induced to take up teaching until they get settled down in life their services would be available free for a number of years.

With the money thus saved in teachers' salary free scholarships could be granted to deserving children. A complaint that is commonly made by Buddhist parents is that no help is afforded to them in distress in Buddhist schools while Christian schools are always willing to allow liberal concessions. The result is that parents find it safe to send their children to Christian schools as they are insured against any mischance in life. But of course the reason behind such gesture is that there is ample opportunities for conversion under such circumstances.

It is up to Buddhist leaders and the younger generation to join in an attempt to help Buddhist schools in this unequal competition.

A. P. Goonetilleke.

Keshawa.

First Test with Veddah Blood

Research Work Done by Professor Hill

BLOOD examinations of Veddahs which have for the first time been carried out by Dr. W. C. O. Hill, Professor of Anatomy, Ceylon Medical College, led him to the conclusion that they do not resemble either the Sinhalese or the Tamils, but fall into a category of their own.

Only five Veddahs were subjected to the test in question, but Prof. Hill is of opinion that a larger number of examinations will probably show that the Veddahs are similar to the Australian aborigines.

In regard to the blood groupings of the other communities in the Island, he states that there is a similarity between the Moors and the Tamils, whereas the Sinhalese differ from both these communities.

Ananda Balika Vidyalyaya

MISS Adeline de Saram, acting Principal of the Ananda Balika Vidyalyaya has been appointed Principal of this institution, on the retirement of Mrs. H. Kularatne from the post.

Mrs Kularatne is the wife of Mr. P. de S. Kularatne, Principal of Ananda College, Colombo.

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LOCAL ACTIVITIES.....Colombo and Outstations

New Governor Arrives in Ceylon His Faith in Team Work

A SOLEMN call for co-operation and team work in the service of Ceylon was made by Sir Andrew Caldecott, the new Governor, while replying to the Addresses read and presented to him in the State Council on Saturday, October 16th. The new Governor arrived in Ceylon on the morning of the previous day.

"THE period of Governorship is a mirror in time," said His Excellency, "wherein the people of the State see reflected their own expressions, attitudes and actions, and although the Governor is necessarily in the forefront of the picture, the beauty and symmetry of the scene must depend on the posture and gesture of every single figure in the foreground and the background."

In his broadcast message on Saturday night, which he concluded by proposing the toast of Ceylon, His Excellency observed that the best way of providing for the future was to take good care of the present by sober thought, by sober speech, by sober action and charitable dealing. "My motto shall be 'Hemin, hemin' (Go slow), he said, after mentioning that a game of golf with two former Ceylon Civil Servants was the occasion when he learnt this, his first Sinhalese word.

Ananda Free of Debt

ANANDA College, the premier Buddhist educational institu-

tion in the Island, is now free from debt.

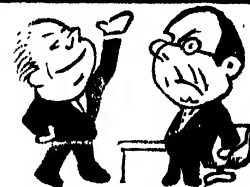
The College is 51 years old and for 35 years it laboured under the weight of a loan of Rs. 35,000 obtained for it by the late Col. Henry Steele Olcott from the Theosophical Society Headquarters at Adyar, India.

Early this year a great portion of this debt was paid from the proceeds of the Carnival organised by the old boys of the College in November to celebrate the Golden Jubilee. The last instalment was paid a week ago when the Buddhist Theosophical Society of Colombo sent a cheque for Rs. 17,000 in settlement.

There is now just a sum of Rs. 3,000 yet due to Adyar on account of interest, but they have promised to waive this amount as a donation to the College. No definite announcement on this matter can yet be made because the Adyar Council does not meet until December, but it is confidently hoped by Ananda and its well-wishers that

Ceylon's Delegate for Sydney Celebrations

MR. S. W. R. D. Bandaranaike, the Minister of Local Administration, has been selected as the Ceylon delegate to the Sydney Centenary celebrations.



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this small amount will not be claimed.

This happy position has been brought about mainly through the efforts of the Principal, Mr. P. de S. Kularatne. He was encouraged in his unbounded enthusiasm to free the college of its debt by the present Committee of the Buddhist Theosophical Society.

The old boys of the College meet on October 31st to celebrate the event.

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LOCAL ACTIVITIES Colombo and Outstations

Public Trustee Expenditure Temple Levy Problem

THE Executive Committee of Home Affairs has decided to bring the question of the temple levy to meet the expenses of the Public Trustee's Department for the supervision of the Buddhist Temporalities before the State Council in November.

In the meantime steps are being taken to reduce the deficit in the working of the Public Trustee's Department.

The present sliding scale of fees charged by the Department from private estates is to be abolished and a uniform rate of 3 per cent., 2 per cent. and 1 per cent., is to be introduced for different categories of estates.

SMALLER DEFICIT

The deficit in the working of the Department during the financial year just ended was Rs. 50,864.25 as compared with Rs. 98,968.80 in the previous financial year (1935-36).

Central Y.M.B.A. Lectures

MR. B. R. Shenoy, Assistant Lecturer in Economics, University College, will deliver a series of three lectures at the Colombo Y.M.B.A. on the following subjects:—The Gold Standard and its Future; the Ceylon Rupee; and Spending and Saving.

The first of the series will be delivered on Friday October 22nd, at 5.30 p.m. Sir Baron Jayatilaka will preside.

Possibilities of Trade in Ceylon Clay

THE possibility of developing a new and promising trade in Ceylon clay is at present being investigated by the Commercial Intelligence Department in view of a number of inquiries received from interested parties in India through the Trade Commissioner in Bombay.

Indian industrialists have for some time shown considerable interest in procuring supplies of clay from Ceylon for their needs but they were handicapped by the absence of established trading connections.

"Maintained" Into Govt. Schools

ALL schools which come within the description of "maintained schools" are likely to be converted to Government Schools shortly.

Maintained schools are those which have been brought into existence by local donors on private lands and handed over to the Department of Education.

Ceylon's Vital Need of Naval Protection

"THE establishment of the Ceylon Naval Volunteer Reserve is the birth of our first measures for security in the naval sphere," said Capt. J. G. Hume, Staff Officer (Intelligence) Colombo Naval Office, in the course of an address delivered at the ninth annual general meeting of the Ceylon Branch of the Navy League held at the Police Training School, Bambalapitiya.

Capt. Hume said that if the Sinhalese people in the olden days had realised how external security was essential to internal development so much that was beautiful might not have been lost to the world.

Commander Neish, Deputy Master Attendant, who also spoke, emphasised that for centuries past the British Navy had been the servant not only of the Empire but of Civilization.

No Meat at Vesak

GALLE will have a meatless Vesak next year. The Galle Municipal Council, at a meeting held recently, decided to have the meat stalls closed on this thrice sacred day to the Buddhists.

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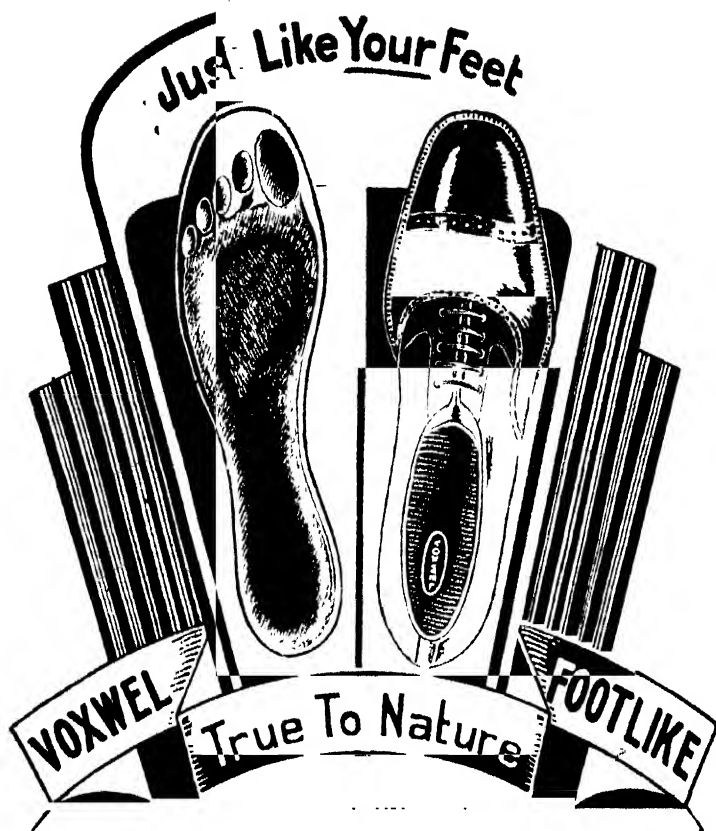
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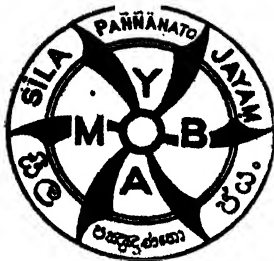


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Editors:

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NOTES AND NEWS

HONG KONG ACTIVITIES

HONG KONG Buddhist Association is the name of a new society that has been inaugurated, in Hong Kong, for the propagation of the Dhamma. In the last five months alone over fifteen Chinese Buddhist booklets have been published by this body. Wealthy Buddhists of the East have a great duty to perform to their brothers in this small British colony. The missionary propaganda by the Christian in this island will not be continued for more than a decade. The missionary trader will no more swindle the Buddhists. We must now wake up from our long sleep. The scientific world are coming to understand the psychological doctrine of the Buddha Dharma. Let the Buddhists send help to this Hong Kong Society and get the merit of good karma.

BUDDHA GAYA

IT is a matter of great regret that the site which is hallowed by the attainment of Buddhahood of the Sakya Muni should be still in the

possession and care of a private individual of the Saiva faith. To a Buddhist the Bodhi tree is the most sacred thing in the world. The whole locality is sacred to the Buddhist in the same way as Jerusalem to the Christian and Mecca to the Musalman. The Buddhist world should be up and doing. They should move heaven and earth to recover the place from the hands of the Mahant.

NOT SO SHORT

IT is six months since the Sino-Japanese war started. Six months ago, this was to be another of those little wars, which, beginning small, swell inexplicably into a mighty size. Always the same delusion! "The war will soon be over." On goes the war

It was in the autumn of 1914 that the late Lord French hopefully anticipated a short war. The leading British newspapers protested. The protests were shown, by the late Lord Northcliff, to the late Lord French. "It will be short," said Lord French, "if we get enough munitions." In

other words it would be long.

It was! And the little Sino-Japanese conflict shows no signs of coming to an end.

INTERNATIONAL CONTROL

FEW will deny the unsatisfactory nature of the present scheme of international control for Spain, even if it is better than nothing. But do not its imperfections serve to prove once more the case for a permanently established international force of air, land and sea units, really neutral, and at the service of the League of Nations for international control and policing duties? What are the insurmountable difficulties to the establishment of such a force?

It is no exaggeration to say that its psychological influence on world peace efforts would be tremendous, while it would form a nucleus round which collective security could be organised and transformed into centralised security paving the way for large-scale reduction in national armaments.

Some Aspects of

CONSCIOUSNESS, mind or thought is

an immaterial quality

or a fleeting mental state constantly changing and not remaining permanent for even a billionth part of a second. It is not an entity incorporated in the material body. It is not located in any particular place in the material body, neither in the brain nor in the heart nor elsewhere, but it only arises and ceases continuously and in succession without an interval thus manifesting the three salient marks of impermanence, sorrow, and absence of a permanent substantial entity. It is a phenomenon, solely conditioned by the system of correlation, which varies according to the four correlations of object, sufficing condition, Kamma and presence into which all the twenty-four correlations are reducible.

Mind is related to mind in six ways thus: States of consciousnesses and their mental concomitants which have just ceased are related to present states of consciousness and their mental concomitants by way of the correlations of (1) contiguity, (2) immediate contiguity, (3) absence and (4) abeyance. Again antecedent apperceptions (Javana) are related to consequent apperceptions by way of the correlation of (5) Succession or recurrence, and coexistent states of consciousness and their mental concomitants are mutually related by way of the correlation of (6) association.

Next, mind is related to mind and body in five ways thus: The root conditions, Jhana factors and Path factors are related to coexisting states of mind and body by way of the correlations of (1) root condition, (2) Jhana and (3) path respectively. Co-existent volition is related to coexistent

Consciousness

states of mind and body by way of asynchronous volition is related to states of

mind and body brought into existence through Kamma by way of the correlation of Kamma. Again mental aggregates of effects or results of Kamma are mutually related, and are related also to coexistent states of body by way of the correlation of (5) effect or result of Kamma.

Mind is related to body in one way. Consequent states of consciousness and their mental concomitants are related to this antecedent body

by way of the correlation of consequence.

Body is related to mind in one way. The six bases, namely, the sensitive elements of the eye, ear, nose, tongue, body (that is the skin) and heart-base, which are derived material qualities from the four great essentials, during life are related to the seven elements of cognition. They are the elements of visual cognition, auditory cognition, olfactory cognition, gustatory cognition, tactile cognition, mind (mano dhatu) and mind cognition (mano vinnana dhatu) by way of the correlation of (1) antecedence, and so also are the five kinds of sense objects to the five processes of sense cognition.

Name and notion—mind and body (pannatti nama rupani) are related to mind in two ways, namely, by way of the correlations of (1) object and of (2) sufficing condition. In this connection object is of six kinds, consisting of visual objects, sounds, smells, sapids, tangible and cognizable objects. But sufficing condition is of three kinds, namely, sufficing condition in object, sufficing condition in contiguity and sufficing condition in nature. Of these three only the object to which weight is attached is the sufficing condition in object. States of consciousness and their mental concomi-

By

Dr. C. L. A. de SILVA

tants, which have just ceased, constitute the sufficing condition in contiguity. Sufficing condition in nature is of many kinds, for instance, states of passion, hatred and delusion, and confidence, mindfulness, prudence, discretion and so on, both immoral and moral states, pleasure and pain, a good associate, wholesome food, agreeable climate, comfortable bed and housing and so on, conditions internal or external, as the case may be, are related to (internal or external) moral and other states. Kamma, too, is related to its results as sufficing condition in nature.

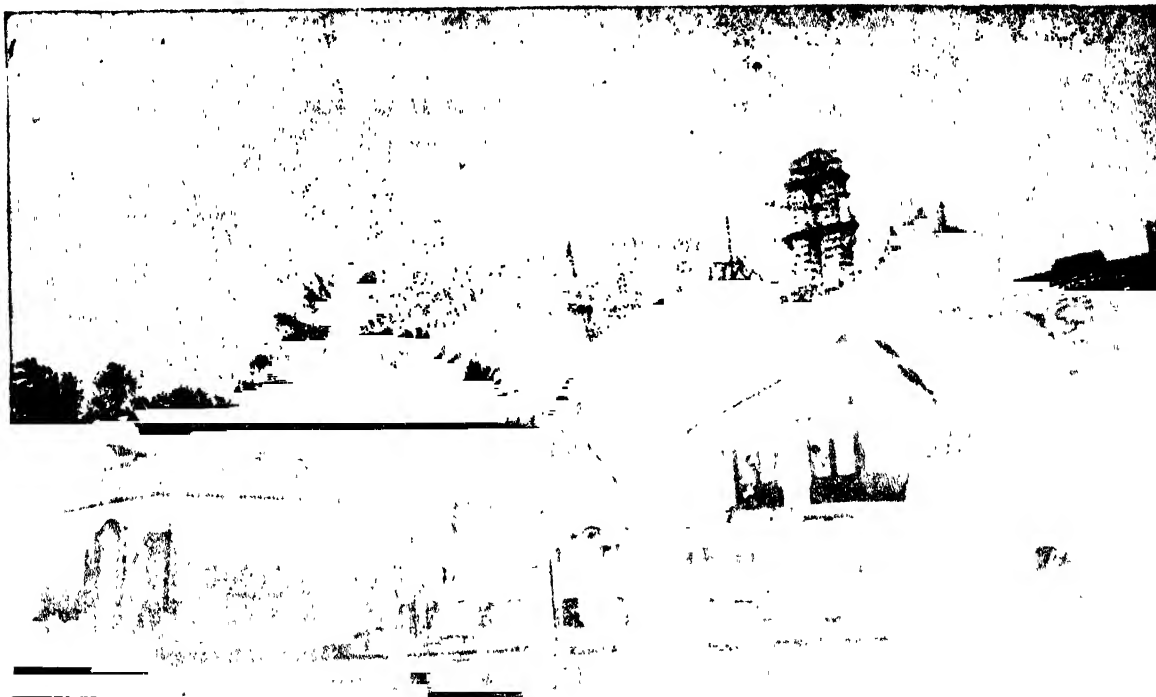
States of mind and body are related to states of mind and body in nine ways, to wit, by way of the correlations of (1) dominance, (2) coexistence, (3) reciprocity, (4) dependence, (5) support, (6) control, (7) dissociation, (8) presence and (9) continuance according to circumstances (1) In this connection the first of these correlations, namely, dominance occurs in one of two ways: (a) The object to which weight is attached is related to states of mind by way of objective dominance and (b) coexistent

dominant influences, namely, conation, mind, energy and investigation which are of four kinds, are related to coexistent states of mind and body by way of coexistent dominance.

(2) Next, the correlation of coexistence is three-fold, thus: States of consciousness and their mental concomitants are related both mutually and also to coexistent bodily states as coexistent states. The four great essentials, viz: the elements of extension, cohesion, motion and heat are related both mutually and also to the material qualities derived from them, as coexistent. The basis of mind and resultant mental states are, at the moment of rebirth, mutually related as coexistent.

(3) The correlation of reciprocity is also three-fold, thus: States of consciousness and their mental concomitants are reciprocally related: so are the great essentials; so is the basis of mind with resultant mental states, at the moment of rebirth.

(4) The correlation of dependence is also three-fold, thus: States of consciousness and their mental concomitants are related



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by way of dependence both mutually and also to coexistent bodily states. This relation expresses the dependence of bodily states on the mind, and not of the mental states on the body. The great essentials are related by way of dependence both mutually and also to material qualities derived from them. The six bases of eye, ear, nose, tongue, body and heart are related, by way of dependence, to the seven elements of cognition.

(5) The correlation of support is of two kinds, thus: Edible food is related to this body and immaterial supports of contact, volitional activity of mind and rebirth consciousness are related to coexistent states of mind and body, both by way of support.

(6) The correlation of control is three-fold, thus: The five sensory organs are related to the five kinds of sense cognition by way of control; so is the controlling power of bodily vitality to material qualities that have been grasped at; and so are the immaterial controlling faculties to coexistent states of mind and body.

(7) The correlation of dissociation is also three-fold, thus: At the moment of conception in one existence, the base of mind is related to results of Kamma by way of coexistent dissociation; so also are states of consciousness and their mental concomitants related to coexistent material qualities by way of coexistent dissociation. Again, consequent states of consciousness and their mental concomitants are related to this antecedent body by way of consequent dissociation. And, thirdly, the six bases during life are related to the seven elements of cognition by way of antecedent dissociation.

(8) & (9) Lastly the correlations of presence and continuance are each five-fold, thus: First coexistence, next priority, and then after—sequence, nutritive support and power of vital state.

Now, wherever coexistent material qualities are mentioned, two kinds of coexistent material qualities must always be understood, namely, (1) during life the material qualities related as coexistent are such as are produced by thought and (2) at rebirth

the material qualities so related are such as are due to deeds done in a former birth.

Thus all phenomena we know of in the three-fold stage of time or freed from time, as personal or external, conditioned or unconditioned, of term and concept or body and mind are dependent upon the system of twenty-four correlations described in the *Maha Patthana*.

Body is an aggregate of material qualities consisting of the four great essential elements and the twenty-four material qualities derived therefrom, and mind constitutes the aggregates of sensation, perception, volitional activities and consciousness. The aggregate of sensation is a mental property, and that of perception is another. The aggregate of volitional activities consists of fifty mental properties, the chief of which is volition (*cetana*) the determining factor or *Kamma*. These fifty-two mental properties are associated with consciousness. They rise and cease with it and share its object and its base. There are seven mental properties common to every act of consciousness and six termed particular (*pakinnaka*) not invariably present in consciousness. These are purely psychological terms of unmoral import, but become moral or immoral according as they combine in a moral or immoral thought. Of the remaining thirty-nine mental properties, fourteen are immoral and twenty-five are moral. The aggregate of consciousness is four-fold, to wit, consciousness as experienced in *Kamaloka*, in *Rupaloka*, in *Ampaloka* and supramundane consciousness. Consciousness as experienced in *Kamaloka* consists of twelve classes of immoral consciousness, eight rooted in greed, two in hatred and two in delusion, seven classes which are the results of evil done in a former birth and eight classes which are the results of good done in a former birth which are unconditioned by roots, and three classes which are unconditioned and ineffective, eight great classes of consciousness of a moral kind, eight classes which are the results of action done in a former birth in *Kamaloka* which are accompanied

by their roots, and eight classes arising in Kamaloka, which are accompanied by their roots but are ineffective, thus making up in all fifty-four classes of Kamaloka consciousness.

There are five classes of consciousness which are moral and arise as Rupa-mind belonging to the five stages of Jhana, five classes of resultant consciousness of each of the five stages of Jhana, and five classes of Rupaloka consciousness which are ineffective and belonging to each of the five stages of Jhana, thus making up in all fifteen classes of Rupaloka consciousness.

There are four classes of consciousness which are moral and arise as Arupa-mind belonging to the four stages of Jhana, four classes of consciousness which are results of Jhanas of similar kinds practised in the life immediately previous, and four classes of consciousness, which are ineffective and bring no result, belonging to the four stages of Jhana. These, summed up, amount in all to twelve classes of Arupaloka consciousness, moral, resultant and ineffective. Supra-mundane consciousness consists of eight classes, four belonging to

the Paths of stream-attainment, once-returning, never-returning and the Path of Arahantship and four belonging to the fruition of each of the above named Paths. By resolving each of these eight classes according to the five stages of Jhana, they become forty classes. Thus, summing up all, there are eighty-nine or one hundred and twenty-one classes of consciousness.

By this analytical process one could reasonably come to the conclusion that there is no permanent substantial entity either in the body or in the mind of sentient beings, and that both mind and body consist of immaterial and material qualities which manifest the three salient marks of impermanence, sorrow and soullessness. A thorough comprehension of mind and body with reference to their features essential properties, resulting phenomena and proximate causes as well as the comprehensive of the causal relations of mind and body are essential for the eradication of self-illusion and for casting away the sixteen types of doubt which one encounters in his progress in the seven-fold category of Purity.

WITH THE CRITICS OF BUDDHISM

“**W**ITHOUT sensuous pleasure would life be endurable? Without belief in immortality can man be moral? Without worship of a god can man advance towards righteousness? Yes, replies Gautama; these ends can be attained, and only attained, by *knowledge*. Knowledge alone is the key to the higher path; the only thing worth pursuing in life. Sensuality, individuality, and ritualism are, like witchcraft and fetish worship, solely the delusions of ignorance, and so must fetter man's progress towards knowledge. The pleasures of sense subject man to the phenomenal world and ren-

der him a slave to its evils. Morality is not dependant upon a belief in immorality; its progress is identical with the progress of knowledge. Righteousness is the outcome of self-culture and self-control, and ritualism only hinders its growth. Knowledge is that which brings calmness and peace to life, which renders man indifferent to the storms of the phenomenal world. It produces that state which alone can be called blessed:

*Beneath the stroke of life's changes,
The mind that shaketh not,
Without grief or passion, and secure,
This is the greatest blessing.*

—(Mangala Sutta).

By

A. S. MUDALIYAR

The knowledge which Gautama thus makes so all important is not to be obtained by a transcendental or miraculous process as that of Christian mystics, it is purely the product of the rational and inquiring intellect."—KARL PEARSON in *Ethic of Freethought*.

Buddhism is the religion of love and thought. Buddhism repudiates ritualism: and enforces rational enquiry. In this respect it differs from other religions which set faith and ritual above purity of heart and holiness of life. Moral excellence is the essence and excellence of Buddhism. Buddhism rejects prayer, because, if God is just, he cannot pardon sin, and if he can, he cannot be just. Buddhism recognizes, however, that the law of causation governs the universe. Buddhism emphasizes the fact that the law of cause and effect is strong in the moral not less than in the physical world, that every act takes its own unavoidable consequences, good or evil, according to its character. Buddhism has but little regard for anything that does not contribute to the enduring happiness of man. Buddhism is not based upon the *ipse dixit* of a book or of a teacher. Buddhism is essentially the religion of self-reliance, self-culture and self-deliverance. Knowledge bursts out of self,—and not out of books. Buddha cast aside all authority, and built his beauteous thoughts out of stray truths of nature. Buddhism is not the creed of this or that place, nor is it the heritage of this or that people, but it is the wealth of thought common to all humanity, for all ages and tongues. Of the Teachers many have been forgotten. But Gautama Buddha is remembered because he brought home the truths of liberation to the people at large, and thus left a lasting impression on the sands of time. Buddhism is as old as love and thought; as young as Enthusiasm; as thoughtful as Rationalism; as fresh and pure as wisdom. Buddhism is not responsible for the mistakes of others. If the uncultivated instincts of men get over the

enlightened injunctions of truth,—whose is the fault? Buddhism is not concerned with the rise and fall of nations, with the noons of their successes and with the nights of their failures. Self-aggrandizement and self-glorification are the tests of civilization, with pious jugglers. But with Buddhism to attain the inward peace of truth and joy, is to attain the crown of civilization. Not with a dogmatic roar, not with a drop of human blood, not with the bride of a heaven, not with the threat of a hell,—but with a mellifluous radiance, with a dignified calm, and with a joyous peace,—does Buddhism make its onward march. Not all the babblings of selfishness and sophistry, not all the ignorance of bigotry, not all the prejudice of narrow-mindedness,—could ever hope to put out the light of love and joy which Buddhism holds aloft for the good of mankind. Buddhism can be subjugated,—but can never be crushed so long as thought and love endure. Bruno can be burnt to death—but not his thoughts. Bruno may go: but his thoughts live to be embodied in the sciences of his very persecutors. If his thoughts can live,—how can you say that Bruno is dead? Even so is the case with Buddhism too. The inanities and contradictions of metaphysics, the dreams, and delusions of egoism, the vanities and vexations of bread—and butter-learning,—are poor and cheap compared with the fruits and flowers of Self-Culture, the essence of Buddhism. Gods and Ghosts must give way to Truth. God-vision is non-existent without the ecstasies of love. All there is of lie should be annihilated in Truth. And incorrect comprehension of Buddhism breeds fantastical notions. But a correct understanding thereof, unveils Truth to the wondering gaze of mankind.

Truth is none the worse for our ignorance. Good, nothing but good, shall fall to those who follow Truth correctly and sincerely. Of this there is no doubt. However sorry a true Buddhist may seem to the outside world, he is all happy and

glorious within. If he is really miserable, it is due to his incompetence, to his ignorance. To resume : Buddhism is as much opposed to negation as to dogmatism, as much to asceticism as to sensualism. Buddhism honours womanhood not less than manhood. Sinking all distinctions of caste and class, caring not for differences of sect and creed, Buddhism proposes to weld the various communities of the world into one whole. Buddhism is a fact. And a fact can be neither ancient nor modern, neither old nor new. In a word, Time can work no change on fact. Fact must hold good here, there and everywhere. Buddhism in short is the science of emancipation from evil. Bain can teach you Psychology, but not carpentry. Likewise you cannot learn Mechanics from Buddhism. Buddhism gives you certain facts a clear recognition of which, and a faithful pursuance of which, will deliver you from evil. Buddhism ranks above all other philosophies, for it is the science of happiness—and happiness is the asme of all culture. Buddhism breaks down the mental fetters of man : blanches all intolerance, arrogance, conceit, prejudice, bigotry and narrowmindedness : and charms into silence all hate and bitterness. Buddhism does homage at the shrine of Humanity. Buddhism questions the right of every wrong, and seeks the downfall of every injustice : combats and lays the curse of self in dust : abolishes all sense of separateness. Buddhism is not a miserable pessimism as misrepresented by Christless Churches, by heartless creeds and by thoughtless bigotry. Buddhism, in very truth, is a joyous opti-

mism. Buddhism manfully tells us that we make and unmake ourselves. Buddhism prompts heroic self-sacrifice, daring endurance, joyous enthusiasm and fraternal feeling. There is self : there is Truth : let self burst into Truth. There is the fleeting : there is the permanent. Why be tossed about on the waves of change ? Why not seek and be at one with Truth that endures for ever more ? Let self be purified of all evil desires and ignoble passions : let self be saturated with a love that breath and cherisheth all : and disappear in Truth. This is the text of Buddhism, and all else is but a commentary. Buddhism knows no hell but a heart of greed and hate : knows no heaven but a heart of love and joy : knows no sins nor sorrow but what flows from the lust of self : knows no beauty nor greatness but a loving temper and a useful life : knows no bliss but to bathe one-self in the bliss of all. Buddhism enjoins the love and service of all humanity. By the side of warring sects and competing creeds, Buddhism rises like a domed temple by the side of beggarly huts. Buddhism stands the wear and tear of life. Buddhism is the creed of hope and human dignity : the creed of culture and love : the creed of peace and joy. Buddhism is positive monism and a scientific meliorism. Buddhism is as shrewed as an agnostic, as free in quest of truth as a thinker, and as bold and brave as any martyr to any system of religion, to any school of philosophy, or to any code of ethics. Buddhism is as broad as Humanity, as definite as Science, and as progressive as Human Thought



THE Vinaya Pitaka is that basket or section of the Buddhist Scriptures that contains the precepts for the guidance of the conduct of the Bhikku who has retired from the household life for the attainment of Nibbana. True, this Pitaka also contains certain stories and doctrines like the Dhamma Cakka

Sutta but these are only subsidiary to its main purpose and have been included merely for the purpose of recording the circumstances under which some of these precepts were enacted.

A precept whether to be observed by the Bhikku or the layman pertains to his outward acts and deeds and is for the governance of his words and actions. No rule can be laid down for the governance of one's thoughts by way of a precept, for if a precept can be infringed by a mere thought such a precept would indeed be almost impossible to observe. A Bhikku or layman will not violate a precept or cause a breach of his "Sila" by thinking "I will kill a man." Such a thought is evil and is reckoned as an "A-kusala" or sin but by merely thinking such a thought no precept would be violated; so that Sila or the observing of the precepts consists in the gaining of mastery and control over one's words and deeds but not over one's thoughts.

It is by the practice of Samadhi Bhavana that one can aspire to gain mastery over one's thought and that is not possible to one who has not by the practice of Sila already gained mastery over his word and deed. It is for this reason that we are taught to observe the precepts before we attempt the practice of Samadhi Bhavana.

Now, all precepts are not injunctions to refrain from sinful acts. Some indeed are

intended for the purpose of reducing the causes from which arise the Klesas, the roots of all sin. Such are the precepts to abstain from meat and drink after a certain hour and from the use of flowers, scents and unguents for adorning the person. No sin can result from the indulgence in food after the prescribed hour to

a Bhikku or a layman but it has been forbidden in order to reduce the occurrence of Kleshaic thoughts and to make one's worldly needs fewer. Once the precept has been enacted, we must not forget of course that the violation of it is a sin of a sort—a "statutory sin" so to say.

Then again there are other precepts whose observance has been enjoined on the

Sangha in order that they may avoid the disapprobation of the world. Even though the doing of certain things were not sinful or evil in themselves yet if it happened that the ignorant had been accustomed to look upon them as wrong and sinful, then, in order that the Brotherhood may earn their respect and reverence, precepts have been enacted forbidding the doing of these things by the Sangha. Thus when those who saw Bhikkus during the wet months walking about the country treading (unintentionally) on tender blades of grass and on little insects commenced to disapprove of the practice, the All Knowing One made the rule that during the rainy season Bhikkus should remain in one definite place. Such precepts are for the purpose of avoiding the disapprobation of the world.

The Vinaya Pitaka consists of three Books, viz :—

1. UBHATOVIBHANGA which again falls under the two sub-heads of

THE VINAYA PITAKA

By the
Rev. A. P. Buddhadatta Thero

- (a) Bhikku Vibhanga and
- (b) Bhikkuni Vibhanga.

2. KHANDAKA and

3. PARIVARA.

Though this division has been accepted by the Commentators, today it is customary to treat this Pitaka as consisting of five Books, viz :—1. Parajika, 2. Pacitti, 3. Mahavagga, 4. Cullavagga and 5. Parivara for which division there appears to be no good or sufficient reason. The Bhikku Vibhanga of the Ubhato Vibhanga consists of the principal precepts to be observed by Bhikkus and a analysis thereof, while the Bhikkuni Vibhanga contains the principal rules applicable to Bhikkunis. The Khandaka consists of rules common to the male and female members of the Order and deals with such matters as the procedure to be followed at the fortnightly meetings of the Sangha, atonement for infringements of the less important precepts, the mode of receiving novices into the Order and their ordination in due course, the duties of preceptor to his pupil and *vice versa*, and many other matters. The Parivara contains no further precept or rule of conduct. Its object is to examine the precepts laid down in the two earlier Books under different analyses. (Further notice will be taken of this in the following pages).

That this last Book, the Parivara, though it now forms part and parcel of the Vinaya Pitaka, has been only compiled after all the three Convocations is amply borne out by the stanzas at the beginning of the Book. In answer to the question "By whom was the Vinaya Pitaka handed down from generation to generation ?" these stanzas mention the names of five eminent Bhikkus of India namely Upali, Dasaka, Sonaka, Siggava, Moggaliputta, and the five Bhikkus who were the first Buddhist missionaries to Ceylon, namely: Mahinda, Itthiya, Uttiya, Samvala and Bhaddasala, and then go on to name the Mahatheras Arittha, Tissadatta, Kalasumana, Digasumana, Kalasumana, Naga, Buddharakhita, Tissa,

Deva, Sumana, Culanaga, Dhammapala, Khema, Upatissa, Phussadeva, Sumana, Phussa, Mahasiva, Upali, Mahanaga, Abaya, Tissa, Culabhaya, Tissa and Siva who are responsible for the unbroken continuity of the brotherhood in India and Ceylon. Since the names of Mahathera Upatissa and others who lived in Ceylon about two hundred years after the Third Convocation occur in this list it must be accepted that this Book was compiled during the time of King Valagamba or subsequently. (There may no doubt be many in Ceylon who without due consideration may disagree with this opinion but the text permits of no other inference).

While the Vinaya Pitaka thus contains a Book compiled either in India or Ceylon in recent times it is strange that the invaluable Patimokkha does not find a place there. The Patimokkha is a book containing the more important precepts and is meant for recitation by Bhikkus in the midst of the assembled members of the order at the fortnightly meetings to which there is also a commentary. It is of course these same precepts that are enumerated and analysed in the Bhikkhu and Bhikkhuni Vibhanga but the fact remains that such an important Book as the Patimokkha finds no place in the Tri Pitaka.

The question with regard to the Patimokkha has been raised by European savants, the opinion of Professor Rhys Davids being that this is a later compilation consisting of excerpts from the Vinaya Pitaka while Oldenberg rejects this view and declares that the Patimokkha is the oldest book of the Buddhist Canon. The opinion of Oldenberg is doubtless the correct one since there is definite proof that this book was recited at the fortnightly meetings of the brotherhood prior to the First Convocation and even during the lifetime of the Buddha. This omission of the Patimokkha is therefore either due to an oversight or it may even be intentional, the compiler having been of opinion that since these same precepts were already included in the Ubhato Vibhanga their re-

petition was unnecessary. Be that as it may, the present writer's opinion is that the Patimokkha, consisting as it does of those precepts which an ordained Bhikku is enjoined to study and to observe above all else, should have been one of the most important portions of the Tri Pitaka.

The fate of the Patimokkha is evidence of the fact that later compilations in course of time gained in esteem over the original texts. Those sections of the Tri Pitaka now known as the Parajika Pali and the Pacittiya Pali contain nothing beyond a commentary on the precepts in the Bhikku and Bhikkuni Vibhangas and the Patimokkha and the occasion for the enactment of each precept together with their meanings free from ambiguity. Though many accept that this Commentary is in the words of the Thathagata the present writer prefers to attribute these two sections, the Parajika Pali and the Pacittiya Pali, to the venerable Bhikkus who composed the First Convocation. The inference to be drawn therefore is that the Commentaries said to have been compiled by the First Convocation are the "Atuwa" explanatory notes contained in the present Parajika Pali and Pacittiya Pali. It would thus appear that after the compilation of the Bhikku and Bhikkuni Vibhangas which comprise the Ubhato Vibhanga (which ought really to go under the nomenclature of "The Patimokkha with an analytical survey thereof") this was included in the Vinaya Pitaka and that the Original Patimokkha was dropped therefrom.

What is now accepted in Ceylon as the Third Book of the Vinaya Pitaka, the Mahavagga Pali, contains a life story of the Buddha from his enlightenment including many incidents that took place thereafter, and the so-called Fourth Book contains accounts of the First and Second Convocations both of which took place after the death of the Tathagata, the inference to be drawn being that these accounts were added on by contemporaneous writers after the event so that there is incon-

trovertible evidence of the fact that the Tri Pitakas have been subsequently added to after their first compilation.

We shall now proceed to deal briefly with the contents of each of the Books of the Vinaya Pitaka.

The Vibhanga or Ubhato Vibhanga (consisting of the Parajika Pali and the Pacittiya Pali) contains 524 precepts. Of these 220 form the Bhikku Vibhanga or Bhikku Patimokkha and 304 the Bhikkuni Vibhanga or Bhikkuni Patimokkha. Of these 524 precepts there are some common to both Bhikkus and Bhikkunis while others apply only to one or other of them. As those precepts that are common to the two sexes are repeated in both Patimokkhas, counting them only once leaves us with 350 different precepts. There are 46 precepts applicable to Bhikkus only and 130 applicable to Bhikkunis only while the number common to the two sexes is 174.

Of the precepts applicable to Bhikkus, four are known as the Parajikapattis. A Bhikkhu who infringes any one of these forfeits his right to continue as a member of the Holy Order. He cannot even after disrobing himself obtain ordination (upasampada) on re-entering the Sangha but can only remain an unordained Bhikku (Samanera) or a lay disciple. Nor can he during his life-time attain any of the stages of holiness. These precepts are :—

- i. Entering into sexual communications with a female of the human species or any other species of animals.
- ii. Dishonest taking from another anything worth a quarter of a Kahapana or more. (A Kahapana was a gold coin said to be worth about Rs. 3/- in modern Ceylon currency)
- iii. Causing the destruction of the life of a human being whether born or *en ventre sa mere* and
- iv. Declaring that one has entered one of the stages of holiness without having actually done so.

These are the most important of the precepts because no amends can be made for a breach of any of them.

The next class are known as the Sanghadisesas. To make amends for a breach of any one of these precepts the delinquent has to confess his lapse, undertake to perform the necessary penance therefor and, at the end of the period of penance, be acknowledged by not less than twenty members of the Order as having been purged of his guilt. This last act which declares that the delinquent who has had to abstain from participating in joint rituals performed by the brotherhood is again fit to be invited to them is known as "Abbhana". To this class belonging thirteen precepts.

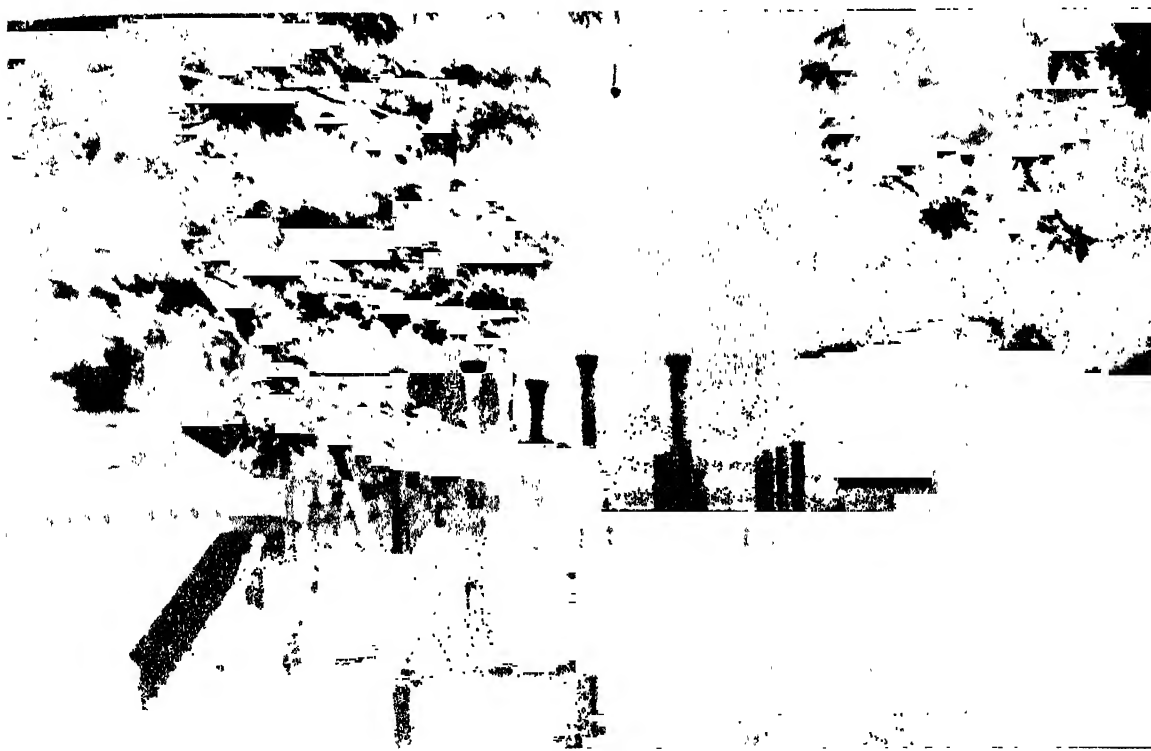
The third class is known as the Pacittiya, thirty of which are again classified under the sub-head of "Nisaggiya Pacittiya." A Bhikku who uses robes or begging bowls in contravention of the rules commits a breach of a precept of this class after the expirations of a certain number of

days. He has to part with the article in question to another Bhikku or to the Order and make the necessary amends for his lapse. He cannot claim to have cleansed himself by merely performing the penances without so parting with the article. "Nisaggiya" signifies that which has to be avoided and the precepts of this class are thirty in number while the remaining 92 Pacittiya precepts have no specific name.

To cleanse himself of the taint of having committed a breach of the Pacittiya precepts and the precepts hereinafter enumerated a Bhikku has to make a confession before another member of the Order.

The next class is known as the Patidesaniya and contain four precepts, one of them enjoining a Bhikku not to receive and partake of any meat or drink given by a Bhikkuni outside his place of dwelling, such Bhikkuni not being a relative.

The fifth class is designated the Dukkata, a term signifying an undesirable or unbecoming act. In the Bhikku Patimokkha



LANKARAMAYA, ANURADHAPURA

the precepts falling under this head are seventy-five in number and are known also as "Sekhiya" but the number of Dukkatas in the other books of the Vinaya is very large indeed being over nine thousand millions and cannot be explained individually but only under their various classifications.

In addition to this division of the precepts under the five heads shown above they are also sometimes classified as:—1. Parajika, 2. Sanghadisesa, 3. Phullaccaya, 4. Pacittiya, 5. Patidesaniya, 6. Dukkata and 7. Dubbhasita. The precepts falling under the two new heads of Phullaccaya and Dubbhasita are not found in the Patimokkha but in the other Books only. "Phullaccaya" signifies "more serious lapses" and included the more serious out of the rules breaches of which can be atoned for by confession before one member of the Order. The term "Dubbhasita" signifies the speaking of unbecoming or hard words and the precepts falling under this name are considered of less importance than even the Dukkatas.

The rules of conduct for the female members of the Order contain:—

1. Eight Parajikas,
2. Seventeen Sanghadisesas,
3. One hundred and ninety-six Pacittiyas, and
4. Eight Patidesanias and
5. Seventy-Five Sekiya Dukkatas.

The precepts enacted for Bhikkunis are dealt with in the two books of the Vinaya known as the Parajika Pali and the Pacittiya Pali. According to the older division of the Vinaya into the three Books the Vibhanga, the Khandhaka and the Parivara, these Two Books are included in the Vibhanga.

The Khandhaka, the next Book according to the Older Division includes the two books Mahavagga and Cullavagga. Their contents and sub-divisions, briefly, are as follows:—

I. The Maha Khandaka contains the rules as to how members are to be admitted to the lower grade of the Order, how they are to be ordained, the rules regarding

the conduct of pupils towards their teachers and *vice versa* and enumerates those persons who should not be admitted into the Order or to ordination.

II. The Uposathakkhandhaka describes the procedure to be followed at the fortnightly meetings of the Sangha held for the purpose of confessing each one's transgressions against the precepts, etc., and the rules as to the fixing of the place for such meetings.

III. The Vassupanayikakkhandhaka describes the way the rainy season is to be spent by a Bhikku, the rules to be observed during this period, the places where this period should not be spent, etc.

IV. The Pavaranakkhandhaka contains the rites to be observed at the termination of this period the object thereof being to create a better understanding between those who have spent this season as enjoined by the precepts. At the termination of this period the Bhikkus assemble at a meeting place fixed according to the rules laid down for the purpose and each one, beginning with the most senior, addresses the assembly in this wise:—Sirs, if there has been on my part any transgression against the precepts which ye have seen, heard of, or suspected say ye so and I will make amends." If the reply be in the negative the assembly indicates it by their silence but if in the affirmative it is their duty to reply accordingly.

V. The Cammakkhandhaka deals with such matters as leather and hides and sandals that Bhikkus may and may not use.

VI. The next section, the Bhessajjakhandhaka, describes what medicines a Bhikku may take and the way medicines are to be administered and surgical operations performed. It also contains details as to what animal foods a Bhikku may and what he may not partake of and also an account of the visit of the Buddha to Pataliputta and Visala shortly before his death and the stories of Sinha, the general, of Mendaka, of Keniya Jatila and of Roja Malla and others.

VII. Then follows the Kathinakkhandhaka dealing with how the Kathina* is to be accepted, the indulgences to which a Bhikku who has received a Kathina becomes entitled and how the right to those indulgences is again forfeited. The recipient of a Kathina becomes entitled to use any number of robes for five months from that date. He may however also, if he so desires, go about wearing only two robes. He will not be entitled to these privileges if he ceases to reside at the place where the Kathina was presented to him.

VIII. The Civarakkhandhaka with the robes that Bhikkus are entitled to use, how they should be sewn and dyed and how distributed, etc. The story of Jivaka the Physician is also related in this Khandhaka.

IX. The Campeyyakkhandhaka describes how and why Bhikkus are to be excluded from participation in certain rites performed by the Sangha assembled together and how they are to be re-admitted thereto.

X. The Kammakkhandhaka describes the various penalties to be imposed on quarrelsome members of the Order, viz :— 1. Tajjaniya Kamma (threatening), 2. Niyassakamma (advising), 3. Pabbajaniya Kamma (turning out of one from his place of abode), 4. Patisaraniya Kamma (making reparation) and 5. Ukkhepaniya Kamma (punishing).

XI. The Parivasikakkhandhaka lays down the special rules to be followed by those who have infringed the precepts under the head of Sanghadisesa before they can claim to be re-admitted to participation in joint rites of the Sangha.

XII. The Samuccayakkhandhaka lays down the manner in which a Bhikku who has violated any of the precepts under the head of Sanghadisesa should claim to be considered as having cleansed himself of the taint and the manner in which the Sangha should re-admit him.

XIII. The Samathakkhandhaka describes the manner in which disputes among

members of the Order are to be adjudicated upon.

XIV. The Khuddhakavattbhikkhakkhandhaka directs how Bhikkus should conduct themselves in respect of matters of trifling import, e.g. They are restrained from scrubbing their bodies against posts or trees or walls when bathing and from the wearing of threads round the neck or across the shoulder or round the waist and rings and bangles. Nor should they use brushes or other contrivances for smoothing their hair or unguents of wax or other substance for the purpose. They must not apply toilet powder or colour or paint their faces nor use cosmetics for the body. Nor should they sing the Dhamma in musical tones. Their begging bowls are to be of clay or of iron and not of gold, silver, precious stone, copper, glass, lead or other metal or wood. How and where robes and begging bowls are to be deposited is also dealt with in this Khandhaka. Also such matters as the construction of water closets, lavatories, baths and kitchens and the furniture, etc. to be used therein and the way robes are to be worn.

XV. The Senasanakkhandhaka contains a description of the dwelling houses that Bhikkus may accept for their use and the beds, chairs, coverlets, etc., to be kept therein and the way they are to be used and taken care of and also how Bhikkus are to reside in these dwelling houses. This Khandhaka also relates the story of the first visit of Anepidu to Buddha and of the construction of Jetavanarama.

XVI. The Sanghabhedakkhandhaka relates the details of the secession among the members of the Order caused by Devadatta and contains the story of Devadatta from his admission to the Order.

XVII. The Vattakkhandhaka gives instructions regarding such matters as the disposing of the furniture, etc., of a Vihara from which a Bhikku is about to depart on a long journey in order that such furniture may be secure during his absence,

*The Kathina is the name given to a robe that is sewn and dyed in one day which is presented to the Bhikku who has spent the rainy season in a certain place by his Dayakas at the termination of the period.

how a Bhikku should enter the Vihara of another, how a younger Bhikku should salute an elder, how a host should entertain his guests, how beds are to be cleaned, how doors and windows are to be opened and lamps lit, how a Bhikku dwelling in the forest should fetch his water and deposit the same, how a Bhikku should conduct himself when begging for alms in the village, how he should conduct himself in the lavatory and a vast number of other similar matters.

XVIII. The Patimokkhatthappanakhanda states that when the Sangha has assembled at a place fixed for the purpose for the fortnightly recitation of the Patimokkha if there happens to be anything that shall prevent the recitation it should be postponed. It also relates an incident in the Purvarama where the Buddha delayed this recitation as the assembly contained a Bhikku whose *sila* was impure. If there happens to be present at the meeting any Bhikku who having infringed a precept has not cleansed himself of the taint in the prescribed manner it is laid down that the recitation should not take place.

XIX. The Bhikkuni Khandhaka relates how on the earnest entreaties of Maha Pajapati Gotami the Order was thrown open to women. Among other matters it deals with the way members of the two sexes of the Order should conduct themselves towards each other, and the manner in which a Bhikkuni is to be ordained.

XX. The Pancasatikakkhandhaka contains an account of the First Convocation composed of 500 arahans.

XXI. The Sattasatikakkhandhaka

likewise gives an account of the Second Convocation in which 700 arahans participated. It is also here stated that the Second Convocation only dealt with the Vinaya Pitaka, the occasion for it being called together being the violation of certain precepts by a Bhikku of the name of Vajji Putta. It is not stated that this Convocation dealt with any of the other Pitakas.

To come now to the Parivara popularly accepted as the Fifth Book of the Vinaya Pitaka. It has already been stated at the commencement of this article that this Book has been compiled after all three Convocations. It begins with the question where, on account of whom and on what occasion the first precept of the Parajika was enacted and proceeds to answer similar questions in respect of all the precepts in the Bhikku Vibhanga.

The Second part deals with the gravity of the infringement of each of the precepts in their order and is followed by two parts dealing similarly with the Bhikkuni Vibhanga. Next the precepts are classified as those which can be violated by word alone, by deed alone, by thought and word, by thought and deed, etc. A subsequent section lays down in detail a number of matters of importance in the adjudication of disputes.

Thus it would be seen clearly that besides examining the precepts laid down in the earlier Books under various analyses this Book does not contain a single additional precept and it is therefore to be concluded that this Book has been included in the Vinaya Pitaka as it is of the greatest assistance to students who desire to master the precepts.

The MAGNET

By
Dr. Cassius A. Pereira

ON descending from the mountain, some wit is said to have recorded on a hotel register that "though the ascent of Sri-pada is rough and difficult, *one* visit to the peak is really worth while; he who goes twice has something peculiarly wrong with him; but the man who actually climbs up there three times deserves the serious attention of the experts in a mental institute."

Perhaps these words apply to the non-Buddhist sightseers. They are not true of the Buddhist pilgrim who toils up the mountain year after year to reverence the holy Footprint of his Master.

It was on a Wesak full-moon-day, nigh two thousand five hundred years ago, that the Buddha impressed the mark of his sacred foot on this beautiful mountain which, since that time, has been the mount of Sri Pada, The Holy Footprint, to the Buddhists of Lanka.

Tradition holds that there rests, on the Peak, a huge flawless blue sapphire, and it is on this precious stone that the Master left his Footprint. We learn, further, that the three Buddhas—Kakusandha, Konagamana and Kassapa—who preceded our Buddha Gotama, in this world-period, also left their Footprints on this selfsame gem, so that it now enshrines, not one, but four Holy Footprints. And in the distant future, when Metteyya the Compassionate, the fifth and last Buddha of this aeon, shall appear, he too will leave his Footprint on Sri Pada's blue sapphire.

As all Buddhists know, the large rock on the summit, within the enclosure, has been placed and cemented there to safeguard the gem that enshrines the Footprints.

OF

The huge, rough, ungainly "footprint" seen there, has merely been hewn on the superimposed granite monument, as a symbol of what is preserved so jealously beneath.

SRI PADA

A magnet such as this has drawn not only the reverence of the Buddhists. It is natural that it should have drawn the envy of the smaller minds, in other faiths, during the passing centuries.

The Dravidian Hindus claim the footprint—that ungainly cut-in one—as the God Siva's. Some Muslims claim it as Mohamed the Prophet's. And some good folk say old Adam stood there, a long while, on one leg, as penance for the lapse in Eden. But these are later developments in connexion with the sacred mountain and do not disturb the tolerant equanimity of the Buddhist with his two thousand five hundred year old tradition.

The "Adam" tale was probably begun by some hardened humorist. The Prophet Mohamed never left Arabia, and no Muslim historian or sect claims that the prophet's footprint is on a mountain in Sri Lanka. And Seethalai Sathan, the celebrated writer of the epic "Manimekalai," dated 2nd century after Christ, says there, that the sacred mountain "Samanthakudam" or "Samanoli" has the Lord Buddha's footprint on it. From this, it is certain that so great a scholar as this was unaware of such a name as "Sivanoli-patham, which the Tamils of a later day have invented for Seethalai Sathan's "Samanoli."

The Mahavamsa states that, on the occasion of the Buddha's first visit to Sri Lanka, the deva Sumana, who resides at Sri Pada, and is its guardian deity, heard the Law from the Master and attained the first stage of Sainthood.

He it is who protects the pilgrim on his weary journey to the Sacred Peak. And in those early days, when railway trains and motor vehicles were undreamt of, the pilgrimage was truly difficult.

Long, ere the dawn of the Christian era, was this Holy Mountain of Sri Lanka revered. Prince and peasant alike held this to be the unshakable granite symbol of Lanka's trust in the Blessed One who saw that the Sinhala race would treasure his precious Dhamma, the Revelation of the Reign of the Eternal Law of this universe, when others, including India, his homeland, had forsaken it or tortured its message almost beyond recognition.

Mighty in its isolated splendour, a perfect poem of beauteous grace, stands Sri Pada, the Buddhas' flawless pointer to the stars and the deathless happiness of the Great Beyond.

History states that Lanka's kings have ascended there, sometimes alone, sometimes "with their fourfold armies" of elephant, chariot, horse and foot. They have gifted the revenues of whole villages, on the main routes to the Peak, to be spent for the care of the pilgrims journeying there.

They have built resthouses, hospitals and refreshment booths where the weary pilgrim may get free food, comfortable shelter, and renewed strength.

And through the centuries the pilgrims came, men, women and children, the aged, with faith rekindling their vanishing fire, and babes, in their mothers' arms, crowing with delight at the kaleidoscopic joys of this prolonged picnic. Is there anyone on earth more lovable than the Sinhala Buddhist pilgrim? In vain would anyone seek here aught of exclusive sternness, narrow fervour, flagellating ferocity, or greed for coarse food and strong drink.

Cheerful, singing or chanting his simple traditional hymns to the Triple Gem, invoking the aid of the saintly Sumana, with a kind word, a smile and a helping hand for all, eager to share his last piece of juicy orange or luscious sugar-cane, bathing in the mountain streams, cooking his simple fare in the open, unarmed and unharmed,

goes the Sinhala Buddhist pilgrim through wild jungle track and mountain path, with never a tremor because of elephant, buffalo, bear, boar, snake or panther.

And what is it that moves these millions who go thus on pilgrimage? Is it the picnic spirit that may lie latent in us, but never dies even in the old? Is it the temporary renunciation of all life's cares and the feeling of freedom this begets? Is it the reverent gratitude to the Teacher who renounced all for the sake of all beings?

It is all of these, in varying degree, but it is something more. Each of the famous shrines of Sri Lanka has its revelation, its special gift to bestow to the devout and pure. The least of these gifts is the healing of the sick or maimed. The highest is a flashing vision of Truth. In between are numerous grades of supernormal disclosure, some purely personal, some that many can see.

But each of these gifts bears this sign in common. It for ever seals the faith of the pilgrim, the trustful confidence in the Master, the Law, and the Order of his Saintly Disciples.

In the ancient days these revelations were more frequent, and many were the pilgrims who had wondrous tales to tell of healing, of radiant coloured auras seen, of miraculous protection, of guidance to mysterious secret shrines and glowing temples of divine splendour, and even of levitation through ecstasy of emotion.

Today, these supernormal experiences are rarer. We have come upon softer days, on an advance in material conveniences and comforts, and a decadence of purity and the inner vision.

But even now the shrines bestow their gifts. The seers can see, the veils lift for the eyes of faith and transporting joy heals even if it fails to waft us to mountain tops. Perhaps, now to one in ten thousand a revelation comes; but each pilgrim hopes that he too might yet lift some veil of Truth, and the pilgrimages go on.

Sunrise from Sri Pada can be glorious. We float on a raft of rock amidst a sea of undulating cloud and mist. On the horizon the colours glow in unbelievable blends of splendour.

Presently come the precursor of dawn; immense rays of blue, gold and pink shoot up towards the zenith, and the lordly sun rises, and rising bows thrice, or so it seems to the eye of devotion, to Sri Pada's shrine.

The clouds disperse, and we haste to the opposite side; and there, to the west, rising clear above the horizon, stands Sri Pada's shadow, one of the wonders of the world, deep blue in colour, a perfect pyramid in outline, clear-cut and bold, yet strangely unreal, a dream mountain of fairy blue.

And with the sunrise, to some, there comes a greater Dawn, a dawn of revelation. The great blue sapphire, that was graced with the touch of the Master's holy foot, blazes up luminous and scintillant through its tomb of granite.

No king's jealous care, no power, of man, god or demon, can seal up that vision or hide its radiation from eyes of devotion. And in the midst of this shimmering glory, clad in a bright golden robe, cross-legged in meditation and bathed in a vivid halo of lambent pale violet light, sits the Master, lifelike, supreme, resplendent.

In a moment the vision is gone. Something beloved is lost. There is puzzlement and dismay. The heart aches with longing intensity. Naught remains; naught but the face of a bare granite boulder.

Yet was it seen, truly seen, something of that which pilgrims to this shrine seek to see, and having once seen, can never forget—that inner Dawn on Sri Pada.

Holy Triple Gem

Friends may from us like shadows glide,
And foes work harm by stratagem;
Yet shall we find a friend and a guide
In thee, O Holy Triple Gem !

What though we may forsaken be,
Yet we'll the tide of evil stem
And e'er from enmity be free
Through thee, O Holy Triple Gem !

Who brings us freedom, rest, and peace
Dearer than heaven's bright diadem,
And joys that never, never cease ?
'Tis thou, O Holy Triple Gem !

Of justice, self-control and love
The world's most noble, best emblem;
The stay of men and gods above
Art thou, O Holy Triple Gem !

And they shall see their joys increase,
And ne'er shall know grief, pain or shame
Who look for comfort, joy and peace
To thee, O Holy Triple Gem !

HENRIETTA B. GUNETILLEKE

FOREIGN NEWS *India and Far East*

Death of Tashi Lama

TEMPORAL RULER OF TIBET

CALCUTTA

NEWS has been received from Delhi that the Tashi Lama died in the neighbourhood of Jeykundo in Western China on November 30.

REPORTS from Lasha stated that the Tashi Lama, otherwise known as the Pancham Lama was unwell and religious ceremonies for his recovery had been performed at monasteries.

LATER a wireless message from Lasha announced his death.

IT was recently reported that the Tashi Lama had left for Tibet, but later it was reported that he had given up his intention to go back to Tibet and had returned to China.

Worked for Peace

"TIBET is now without its Dalai Lama and its Tashi Lama" exclaimed four British disciples of the Tashi Lama, when the Associated Press representative conveyed to them the news of his death. Mrs. Gordon Cleather (80), the oldest member of the party said the Tashi Lama had been working for peace in China all these years and even after the commencement of Japanese aggression in Manchuria.

Mr. Basil Crump, former editor of the Law Times, (another member of the group), recalled how the Tashi Lama had been induced by those around him to undertake a hasty flight to the Chinese frontier, pursued by troops from Lhasa.



TASHI LAMA

Buddhist Leader's Death at Sea

SINGAPORE

MR. LIN Chen, the Chinese Ambassador and Minister Plenipotentiary in Paris, and Buddhist Leader of China who passed through Colombo early November by the French liner Athos II, died at sea in the Straits of Malacca. Malacca.

Mr. Lin Chen who was on his way back to Shanghai, was seriously ill when the Athos II arrived in Colombo.

Mr. Lin Chen who was 54 years of age took a prominent part in the International Buddhist Conference in Paris held in connection with the Paris Exhibition.

Evading these the Tashi Lama arrived eventually at Peking in April, 1925, where he was received with full honours, and had since been in receipt of a substantial subsidy from Government. Greatly revered in Mongolia, where he was regarded as king of the mysterious "Sham-bha-la" he made frequent visits there, and efforts were made to induce him to remain as their spiritual ruler. Since the death of the Dalai Lama the Tashi Lama had not wanted to return to Tibet. Arriving at Jeykundo early this year en route to Lhasa he found that his large Chinese bodyguards would not be permitted to enter and this difficulty was still awaiting solution when his death was announced.

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FOREIGN NEWS *India and Far East***Saranath Anniversary Celebrations**

CALCUTTA

THOUSANDS of Buddhist pilgrims attended the sixth anniversary celebrations of the Maha Bodhi Society Vihara at Saranath on November 18th. On this occasion a relic of the Buddha was exposed at the Vihara.

The Vihara was built by the late Ven. Sri Devamitta Dharmapala with the assistance of other Buddhist workers prominent among whom was Mrs. Foster who supplied Rev. Dharmapala with most of the initial funds with which the Saranath Vihara was built. In all this generous lady who never saw with her own eyes the work accomplished by Rev. Dharmapala with her funds, gave over Rs. 800,000. Other helpers were Mr. Broughton of Oxford and Raja Baldeo Das Birla who has built a magnificent dharmasala for pilgrims and has also given a large plot of ground for the new High School in which the three Hindi and Primary schools will be amalgamated.

First Englishman To Be Pandit

LONDON

ACCORDING to a gossip paragraph in "The Daily Herald," the first Englishman ever to be made a Pandit is Col. Josiah Wedgwood, M.P., the sturdy old fighter for Indian right.

The title has been conferred upon Col. Wedgwood by the Benares Vidyapith for his work on Indian questions in the House of Commons.

"By rights," says the paragraph referred to, "Pandit Wedgwood should be a learned Hindu versed in Sanskrit and in the philosophy, religion and jurisprudence of India. Anglo-Indians might expect him to be a 'native Indian, trained in the use of instruments and employed to survey regions beyond the British frontier and inaccessible to Europeans.' Whether he qualifies according to either of these definitions or not, Josiah Wedgwood still gets his Panditship. And with it a commemorative palm leaf inscribed in Sanskrit."

Television Service For India

LONDON

INDIA will have a television service early in 1938 if the plans now being made are fulfilled.

The man behind the ambitious scheme to launch the latest scientific miracle in India is Mr. N. A. Printer, Founder and President of the Bombay Technical Institute, who has just arrived in London with five of his students.

His main object in coming is to buy a television apparatus for establishing a regular television service in India.

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Dalada Maligawa Lost Articles Found

ARTICLES valued at more than a million rupees, belonging to the Dalada Maligawa, Kandy, and supposed to have been lost, were discovered recently, at the Dalada Maligawa, when the Public Trustee, Mr. A. G. Ramasinha, handed over all the belongings in the temple premises to the new Diyawadene Nilame, Mr. T. B. Ratwatte.

A NUMBER of valuable articles were found hidden away in receptacles which had not been opened, according to the officers of the Maligawa, for more than a quarter century.

All these chests were taken out of the store rooms in which elephant trappings are usually stored. Until these articles were discovered nobody was aware that valuables were contained in the chests.

One of the articles found was a book of gold leaves, which is said to have been presented by a former King of Siam and deals with the procedure to be adopted in the ordination of monks of the Siamese sect.

Another is the court dress of Kirti Sri Rajasingha. This dress appears to have been exhibited at the St. Louis Exhibition in 1904, as it bears a label to the effect that it was loaned for that purpose.

A pair of Burmese sandals studded with jewels, a present from Burmese pilgrims, was found in a most unexpected place.

Strange as it seems, few valuables were found in "palagamas" (ancient Sinhalese chests), while a majority of them were hidden away in small caskets and chests.

Other expensive finds were two statues of the Buddha, one cut in blue sapphire and the other in jade.

Flags and a large number of Dutch coins, which had obviously been accumulated for decades as offerings to the temple, were also found.

It is learnt that the Maligawa authorities have suggested that a strong room with up-to-date safety

devices be built in the Maligawa.

Another suggestion is that uniformed temple police should be appointed as in the Shwe Dagon Pagoda in Burma.

Ancient Baths as Bathing Pools Proposed Anti-Malaria Measure

THE ancient baths in the town of Anuradhapura may be restored and utilised as public bathing-places. This proposal has, it is learned, been made to the Archaeological Commissioner by the Department of Medical and Sanitary Services in the furtherance of its anti-malaria measures.

The Medical Officer of Health in charge of the anti-malaria campaign at Anuradhapura has reported that these baths are breeding places of the malaria-carrying mosquito and that the sums of money spent every year in cleaning and oiling these baths may be saved by their complete restoration. It is also pointed out that such a measure, when carried out, would enhance the attractiveness of the place by producing a scene of fine parkland studded with well-kept public baths.

It is also urged that the provision of bathing facilities is desirable in view of the fact that water is scarce during several months of the year.

The matter has been taken up with the Archaeological Department so that the work of the restoration of the ancient baths may be carried out without impairing their archaeological value.

New Home For Kandy Y.M.B.A.

PRESIDING at the 29th Annual

General Meeting of the Kandy Y.M.B.A. Dr. G. W. Karunaratne, the President, announced that arrangements were being made to have a new home for the association. About Rs. 5,000 had already been promised for the purpose.

He deplored the apathy of members and pleaded for a keener and closer interest in their various activities.

The following office-bearers were elected for the ensuing year.

Patron: Mr. J. C. Ratwatte (Adigar); President: Dr. G. W. Karunaratne; Vice-Presidents: Mudaliyar P. B. Ramaraja, Dr. W. L. Vitharana, Mr. L. H. Mottananda, Mr. G. D. Abeyaratne, Dr. S. D. de Silva, and Mr. A. S. Karunaratne; Hon. General Secretary: Mr. M. D. A. Karunatilake; Hon. Treasurer: Mr. A. A. Dharmasena (re-elected); Hon. Asst. General Secretary: Mr. B. Jayasinghe.

Buddhist Ladies' Society at Kegalla

AT a meeting of the Buddhist ladies of Kegalla, held at the Wewaladeniya Dharmasalawa recently, a Society was formed called the Visaka Kulangana Samitiya.

The following were elected office-bearers with a Committee of 25 to carry out the aims and objects of the Society.

Patron: Mrs. D. M. Seneviratne; President: Mrs. R. V. Dedigama; Vice-Presidents: Mrs. C. R. Gunaratne, Mrs. K. B. Karunaratne, and Mrs. W. M. K. Mirihelle; Joint Secretaries: Mrs. T. de J. Abeysekera and Miss Florence S. Mirihelle; Treasurer: Mrs. S. Perera.

"CHILDREN'S CHARTER" FOR CEYLON

THE draft of a "Children's Charter" containing provisions for the establishment of Juvenile Courts, for the special treatment of offenders under the age of sixteen, and generally for the protection and welfare of the young, is published in the Government Gazette.

UNDER the proposed Charter every Court in dealing with a child or young person either as being in need of care or protection or as an offender, will have as its primary consideration the welfare of the person concerned.

The Court will also take steps for removing him from undesirable surroundings and for securing that proper provision is made for his education and training.

For the purposes of this Charter it is proposed to appoint a chief inspector and a number of inspectors. The expenses incurred will be paid out of general revenue.

Ananda's Unique Position

"ALTHOUGH the cry is raised on all sides that this country is the home of the Sinhalese and the Buddhist, it must be borne in mind that there is room for non-Buddhists and non-Sinhalese as well. This is a fact which all Anandians must appreciate" said Mr. E. A. L. Wijeyewardene, Solicitor-General, at the Ananda College prize-giving held at the College hall.

"It is a significant fact that this great Buddhist institution was founded by an Englishman," he added.

He said that Ananda supplied a great need in instilling into the minds of its pupils the traditions of race and religion. In this connexion, he paid a tribute to the Principal and his staff for the splendid work they were doing.

He also referred to the useful services rendered by past principals and teachers, like Sir Baron Jayatilaka and Mr. Vincent Gomis.

Speaking of the distinguished old boys of the College and their scholastic attainments, he referred to Mr. G. K. W. Perera, whom he described as the "wonder boy" of Ananda College.

CORPORAL PUNISHMENT

The Principal (Mr. P. de S. Kularatne), denounced the use of corporal punishment in schools. "I am convinced that the development of character in Ceylon is greatly handicapped owing to the free use by us of such punishments" he said. He appealed to parents to abstain from the use of the birch and thus co-operate with the College.

"Through fear of corporal punishment our children have got into the habit of speaking falsehoods and have received an early training in dishonesty and deception" he added.

Speaking of the present system of education in the country, he said that some people are not satisfied with the work done in schools, while others felt that too much money was being spent on education. Teachers felt that they were not well paid and lived in the uncertainty of not knowing what was going to happen.

ON A VOLCANO

"We who are engaged in educational work," he declared, "seem to be sitting on the edge of a volcano not knowing when the eruption will take place.

"I should like to make an appeal to the Minister of Education and his Committee to settle these matters once and for all by organising a proper system of schools, which will supply the needs of this country and give equal opportunities to all citizens."

Every effort must, he added, be made to encourage women to join the teaching profession. Such a step would be economical and would in no way lower the standard of education.

Temple For The Rodiya Community

A BUDDHIST temple for the Rodiya community has been opened at Velanduwa by Mr. S. A. I. Ellapata, R.M., who, with Bhikkhu Narada, was carrying on a campaign in Atakalanpanna for the upliftment of the Rodiya community.

Another small temple is being built for the same purpose at Kaha-watta.

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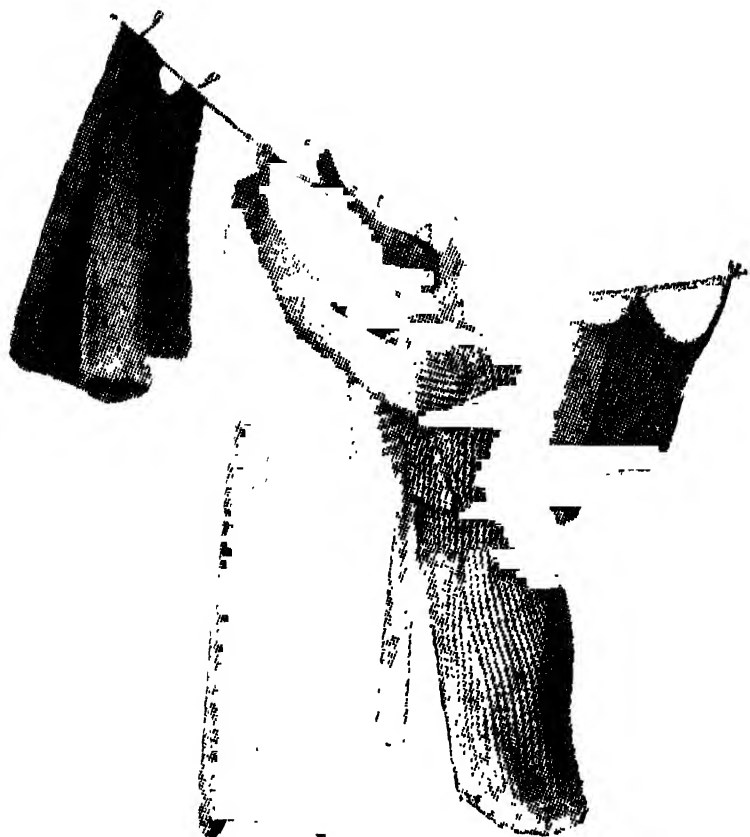
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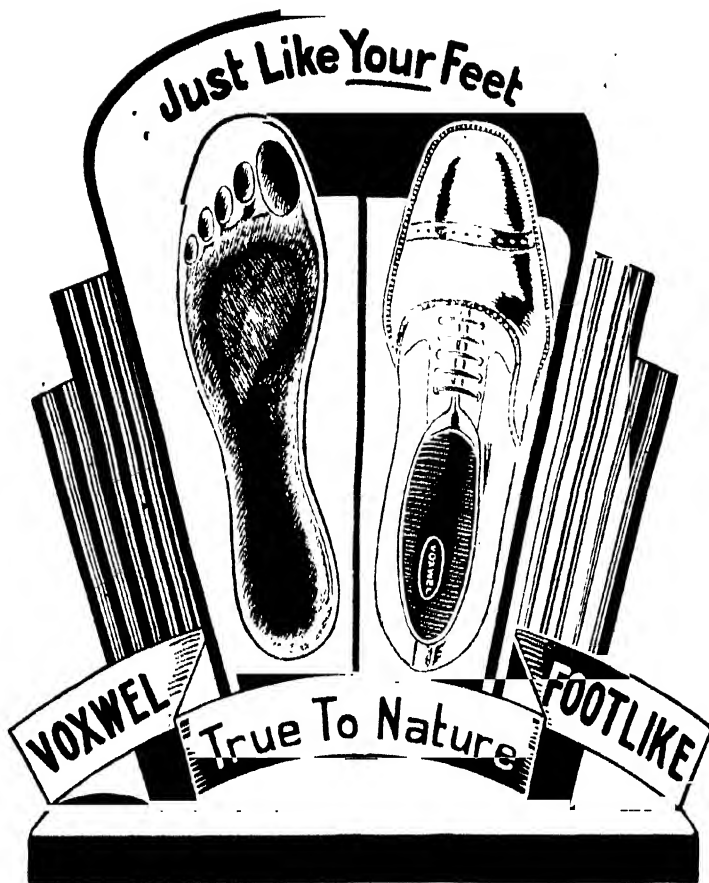
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NOTES AND NEWS

CHAIR OF BUDDHISM

A CHAIR of Buddhism, the first in China, will be established in the Sun Yet Sen National University, Nanking, this year, if the budget of the new Government of China is approved by the legislature. The establishment of the chair will mark the end of a movement long under way among Buddhist leaders, who have been insisting upon a chair at Nanking in view of the special position occupied by the city in the religious history of the country.

VISAKA KULANGANA SAMITIYA

WILL the Buddhist ladies in other towns learn a lesson from their sisters in Kegalla? There in that hill-town excellent work is being done. If there is any place in the Island where a close watch ought to be kept over Buddhist interests, it is in the Kandyan Provinces. The inauguration of the Kulangana Samitiya indicate the good work the ladies of Kegalla are doing

to save the younger generation. Their ambition is a noble one. A good section of the elder generation may, perhaps, be demarcated as belonging to that unhappy sphere where people are counted as "lost" to the nation and the country. However, it is never too late to mend, and we hope the endeavours of the Kulangana Samitiya will soon be crowned with success.

BUDDHIST RELIGIOUS EXAMINATION

WE have closely followed the progress of the Religious Examination conducted by the Y.M.B.A. At the prize-giving of this branch of activities held a month ago an exhaustive report chronicled the extent of the work done during the past year. We congratulate the Religious Examination Secretary for the excellent work done for the good of the country and for the glory of the Buddhist faith. We hope that his efforts in all directions will prove exceedingly successful during the ensuing year.

OCCIDENTAL BUDDHISM

THE members of the Y.M.B.A. of the Keio University have been studying Buddhism from various angles. Not satisfied with hearing lectures on Buddhism and the issue of a monthly organ, they have now undertaken the translation into Japanese some of the well-known works on Buddhism by Occidental scholars. It is intended to include in the enterprise studies of the biography of Buddha, Buddhist philosophy, arts, history, economics, science and also different phases of the development of Buddhism in India, China and Japan.

Recently the people of the West have taken an intense interest in the study of Buddhism. We believe the work of this Japanese University will help the Far Easterners to know how Occidental peoples are studying Buddhism and what they are thinking of the Buddha Dhamma

The Satipatthanas:

By
Miss I. B. HORNER

Their Place in Pali Literature

THE important place which the notion of the *satipatthanas* holds in Buddhist literature may in some degree be computed from the fact that in the Digha Nikaya a whole Sutta, called the Mahasatipatthana Sutta, is devoted to this topic, which in the Majjhima Nikaya appears as two Suttas, the Satipatthana Sutta and the Sutta on the Four Noble Truths. One division of the Great Book (Maha-Vagga) of the Sanyutta Nikaya is called the Satipatthana Sanyuttan. Various other references occur in the literature. This interest in the subject is probably to be ascribed to the excitement aroused by the new study of psychology, just then in its beginning in India. The founders of the dualistic Sankhya system were the chief antagonists of the purely metaphysical way of regarding man in his relation to the All which was the prevailing way in the Upanisads. They took a psychophysical standpoint. They attempted to show that there was mind-in-*prakṛti*, that is in nature and matter, or *ahankara* as it was sometimes called, and that this was different from the Unmanifest (*avyakta*) which was the Person of the world-ground (*atma*, *purusa*). This, according to the Upanisads, was indeed detached from *prakṛti*, but as the Svetasvatara Upanisad points out (6.1) deluded men made the error of thinking that it was not. The effort to dissociate the ineffably sublime, passive, detached, *atma* or *purusa*, from the mind that was thought to be only *prakṛti* and to prevent any admixture of the two, was a study which proved to be both fascinating and interesting. Gotama welcomed this change of outlook, this swing back to the

theories set out in the older Upanisads, and it gave him the opportunity to re-introduce into Indian thought an ethical content, which had been sadly lacking since Varuna, an early Vedic god with some moral attributes, had been allowed to lapse into desuetude. For if man had mind which was not in *prakṛti*, but in That Ineffable, That Brahma which was the substrate of the universe, he could use it as an instrument, he could train himself to become ethically better and nobler, to become more like that Ideal to which in practice he bore such a faint, and in some cases, no resemblance. If his mind was only in *prakṛti*, it would be hopeless to attempt this; but if it was the same in essence as that Highest *Atma* of All, it would not be in vain to give a new direction to man's ambitions as to his own development, and Gotama set before the men of his day the new notion of Becoming. But in order to become, to increase and develop, a man should know the contents of his mind. What we now call introspection is the clue to this knowledge, and it is because of this that Sakya came to attach such great importance to the *satipatthanas* or the acts of introspection. Given introspection and a method of using it, a man could learn to know his mental processes, the content of his thought, and what there was of good or ill in this thought. The term introspection may not mean much to us today for we are accustomed to it, but to the Indians of Gotama's day it was a new and revolutionary idea, avidly seized upon, called *satipatthanas*, and yielding a large and valuable contribution to the Sakyan psychology and ethics.



SELA CHULITIVA, ANURADHAPURA

The *satipatthanas* are called the four things to be developed; and their food or sustenance (*ahara*) is said to be the three right actions of thought, deed and speech. Now things to be developed are important, and it will be as well before describing their importance in terms of what would be achieved once they had been developed to the full, to try to compute the position they held as this is revealed in the texts.

All through the literature it should be remembered that what was considered to be of importance was put first. In various parts of the Canon, reckoned to be the oldest, more prominence is given to the *satipatthanas* than is given in the parts thought to be further removed from the original teaching. Thus in the Sangiti Sutta of the Digha they are placed at the head of the things, here given as fifty, that fall into groups of four. In the Dhammasangani a list of things or states (*dhamma*) that are good (*kusala*) is given. Apparently the things that are good are arranged in their degree of importance, and the list begins with the development of the Way (*magga*); whilst the next good state mentioned is the development of the *satipat-*

thanas. In the Mahavagga of the Sanyutta Nikaya the Way is again rightly put first, its very significance demanding this position. The Section on the Way is followed by the Section on the Factors of Enlightenment, and this by the Section on the Satipatthanas. In the original Sakya Enlightenment, after the Way, was of the highest importance, and the striving after enlightenment was one of its aims, and as such does nothing to militate against the regard in which the *satipatthanas* were held. Their position as third of the Sections in the Great Book remains significant.

Again, the teaching of the anonymous nun-Theri of the village of Kajangala, is made much of and is reported to have been endorsed by Gotama. (Anguttara, V. 54 ff). It definitely shows that the *satti-patthanas* were of compelling interest. There is a certain ancient Sakya catechism which begins, "The One—what is it?" (*Eka nama kin?*) and which when given in full proceeds through ten questions down to "The Ten—what are they?", but sometimes stops short at the

first. The nun of Kajangala when she is stating what constitutes the category of four, gives the *satipatthanas* as the correct answer. They are the one group of fours (and as we have seen, in the Sangiti Sutta the groups of four number fifty) which in the early Sakya teaching, as exemplified by the nun of Kajangala, stands out by reason of its importance. When this catechism reappears in the Khuddakapatha, (IV), again in full length, the answer to the fourth question, namely that "the four *satipatthanas* are the four (things to be remembered)" is replaced by the answer: "the four worthy true-things (*ariya-saccani*) are the four (things to be remembered)". The Khuddakapatha is in parts older and in parts newer: it is a mixture. It is noteworthy that the answer to the question "What are the four?" is not definitely the four truths about Ill, and it is not really clear that the reference is to them. Had they attained to the importance that later was attached to them, surely they would have been mentioned explicitly in answer to the fourth question of the catechism, whose sole aim it was to help young gentlemen to remember the Doctrine by picking out its salient points. The most important of the categories of four are not the truths about Ill, which come twelfth in the Sangiti Sutta, but the *satipatthanas* which there come first. It may well be that the answer "the four worthy true-things" of the Khuddakapatha recension refers to these; and that it was later, as Ill was more and more emphasised, that the *ariyasaccani* became identified with the four so-called truths of Ill, the original reference, as man and his powers became gradually ousted being lost.

Even in words which do not bear quite the original stamp it is clear that the *satipatthanas* still retain a position of importance. In the Mahaparinibbana Sutta they appear first on a list of seven things that are to be followed and developed (Digha II, 120). This list is repeated exactly in at least five other passages. And because

these lists are not in every case introduced with the same formula, the conclusion that the priority of the *satipatthanas* is by reason of the importance they possessed in the original teaching gains further in probability. It is true that in some of the less old passages they are placed first on the lists for numerical reasons. In the Sangiti Sutta (which is probably old) they are first on a list all of whose members are groups of fours. But in the other lists there are groups of things which have four, five, seven parts and one thing which has eight parts. And in every case where the groups of things having four parts occur among other graduated groups, the traditional importance of the *satipatthanas* persisted. They retained their absolute priority over the four right efforts (*sammappadhana*) and over the four bases of psychic power (*iddhipada*)—which, headed by the *satipatthanas*, are the groups of things having four parts which occur most frequently in the Suttas. In the Mahavagga of the Sanyutta the numerical gradation is not observed, and this points to an older tradition. Here, as already stated, the Section on the Way (Magga-Sanyutta), is placed first, but in the other cases where it is included in the lists it is almost invariably at the end. It was put last because it ceased to be regarded as the One Way, and became endowed with more *anga* or component parts (literally, limbs) than the other things enumerated—eight to their seven, five or four. In the Mahavagga of the Sanyutta it is rightly put first, its significance demanding this position. And it should have been put first in the other lists, not as the Eightfold Way, but as the One Way, as the Way.

This numerical ordering looks like a tidying up which apparently commended itself to the editors, and must have been of great assistance to the "repeaters" who came to tell the first editors all that they could remember of the Dhamma; and indeed of assistance to all who were anxious to master its more essential features. For

a neat arrangement of groups connected with the higher life and graded according to the number of their component parts must have been easier to remember than any other arrangement. The groups never follow one another alphabetically, but always (except in the Dhammasangani and the Sanyutta, numerically, in a way which appealed to the minds of the early editors—witness the Anguttara Nikaya, or Book of Gradual or Numerical Sayings.

It is difficult to arrive at an adequate translation of the compound term *sati-patthana*. *Sati*, in its primary meaning is memory, remembrance, from the Vedic *smṛti*, what is remembered of the Vedic traditional law, as opposed to *śruti*, what is revealed of that law in the Vedic writings. But it is clear from the context of the Mahasatipatthana Sutta that memory alone is not intended, any more than are the other translations of this word that have been put forward from time to time. Rhys Davids, in his translation of this Sutta, uses the word "mindfulness." That is fixing the mind and concentrating intensely not on what was past, but on actual present fact. In this he is followed by Lord Chalmers in his translation of the Majjhima. This word very happily covers the complete awareness of what one is doing enjoined by the Sutta, as well as of one's reactions to various states set up by one's body (*kaya*), by the three ways of knowing (*vedana*), by cognitive and valuing processes (*citta*), and by the workings of conscience (*dhamma*). Therefore in order to bring Sakya more into line with present-day terminology, it may be said that with it *sati* "came to mean introspection." *Sati* as mindfulness or introspection thus comes to possess some ethical content, of which *sati* as memory is devoid. It is by man's own endeavour and by the knowledge of what is right and what is wrong as he discerns it while introspecting, and not by the saving grace of words remembered that he will become better and nobler and continue to

"develop all that's good." This supreme ideal cannot be furthered merely by intellection, but must depend on ethical activity. It seems as though Gotama were here taking the word *smṛti*, already of importance to man's salvation, but giving it a new content. Did he not do the same with the word *brahman* and with others? In the Upanisad teaching memory of what had been taught of the sacred tradition was considered to be necessary to man's welfare. In the Sakyan teaching, influenced doubtless by Sankhya and its dualism of the man himself (*atma*, *purusa*) and his mind-in-prakṛti, man's own mental activity and his powers of introspection came to be the important factors. His grasp and understanding of the objects within the field of attention, and the effort of will needed to focus the attention came to be regarded as having more value as an ethical training and more efficacy in perfecting the man, than memory of sayings and mantras heard. The belief in the power of the spoken word persisted, persists in Tibet, nominally a Buddhist country, even today. But Gotama was in protest against it, and in its place offered the development of personality by the power of introspection or mindfulness in regard to a certain specified set of objects. *Smṛti*, memory, from having been a female deity honoured by the sacrifice of offerings, became introspection which, bent towards the right objects, became an essential tool to be used in developing one's self to the utmost.

The other word in the compound *sati-patthana* should be taken as *upatthana* and not as *patthana*. But the Commentaries do not treat the word as *satupatthana* "as is the reading in the Buddhist Sanskrit texts," but as *satipatthana*. In doing so they disregard the fact that the texts quite properly in dealing with *satipatthana* use the verb *upatthapeti* which means to make present, to call up and they also disregard the fact that *patthana* not only does not occur in pre-Buddhist literature, but also has no independent existence in Buddhist

literature, except as the title of the seventh book of the Abhidhamma, for which however "a laboured and unhappy definition has had to be sought." Hence it was not until it was realised that not *patthana*, but *upatthana* was really the word in question that the attempts of present-day scholars to translate this word became easier. For *upatthana* is connected with *upatthapeti*, which is recognised to be the verb for the introspective act. The Digha Commentary alone, commenting upon a passage in the Samanna-phala Sutta, *parimukhan satin upatthapeira* calling up introspection, gives a literal paraphrase, word for word, which reads *kammattānabhimukhan satin thapayitra*, causing introspection to be set up in face of the object of meditation. This is done "by penetration, (*anuparisiṭṭa*) so to speak, into it." Plainly, emphasis is laid on the arising which is the act of introspection caused entirely by the meditator's own act of volition. Only in this part of the Commentaries is *upatthapeti* treated of in its own proper sense. When the sentence *parimukhan satin upatthapetra* occurs in the Satipatthana Sutta of the Digha and of the Majjhima it is not commented upon at all. In both these Suttas, whose Commentaries are identical, where the word to be commented upon is the compound *satipatthana* it is forgotten by the Commentators that it should be *satgūpatthana*; with the result that *patthana* is treated as though it were a word in use in the Pali language, and is paraphrased as *gocara*, literally the resort, feeding-ground of an animal. They may have been influenced by the Sanyuttan passage which exhorts monks to keep to their own pasture-ground (*gocara*) (San. V. 147) said to be the *satipatthanas*, lawful resort as a bond. This insistence on *patthana* as a word, and its explanation, once in the text and again in the Commentaries as *gocara*, has apparently been instrumental in deciding Ledi Sadaw to give *patthana* a definitely causal meaning as is indeed implied

in the causative *upatthapeti*; and Mr. Woodward to translate it in "Kindred Sayings," Vol. V, as "stations." The Mahathera Ledi in his article "On the Philosophy of Relations" which appeared in the Journal of the Pali Text Society, 1915-16, page 26, subsumes *patthana* under *paccaya*, and calls it "the principal or pre-eminent cause among causes" on the grounds that "*thana* (lit. a station) is . . . that thing by which the "fruit" or effect is established . . . The intensive prefix *pa* has the sense of . . . pre-dominance or pre-eminence." Mr. Woodward in using "stations" conveys to the Western mind a less active conception than that implied by the notion of arising or setting up or establishing which is derived from *upatthana*. But if we follow Ledi Sadaw, "station" is a cause of effects, a point of departure, and as such would be acceptable to the belief in the continuous flux and transiency of happenings which is at the root of the Buddhist Theory of Causation. This term would then have to be regarded as the taking of one's station at certain points in order that introspection with regard to certain conditions might arise.

There are said to be four such stations or acts of introspection, namely *kaya*, *vedana*, *citta*, *dhamma*. We thus get man introspective about (1) the body, (2) ways of knowing (through the body), (3) valuing what he came to know, (4) conscience, that which, or, as the Indians of Gotama's time might have said, That (Brahma) who was directing the man's inner world. These four conceptions roughly cover the whole of the mental life with the exception of memory and ideational imagery. There is body, the basis of sensations; and secondly the knowledge (*vedana*) to which it gives rise, and which, on account of body and the senses is possible. Clearly *vedana* is knowing, not "feeling" as it is sometimes translated; and the three ways of knowing are by act, speech and thought. Or were so originally. They came in the Pitakas to have emotional and ethical im-

plications. Thirdly there is the cognition or awareness of this knowledge and the judging of it to be desirable or undesirable, right or wrong knowledge to have from the ethical standpoint. *Citta* is cognising through senses, with the meaning of valuing, judging added. And lastly there is conscience especially with regard to certain specified data, enumerated one by one towards the end of the *Mahasatipatthana Sutta*. *Dhamma*, one of the most important and controversial words in all Pali literature, probably originally meant conscience or the inner self, that self which, according to the fine Upanisad conception which was retained in the original Sakya, was one with the Self that is the All. With the re-emergence of an ethical outlook, which was one of Gotama's great contributions to the India of his day, this inner self became endowed with some moral guiding, guarding attributes, and with the power of choice, and is what we call the conscience. A person knows whether he likes or dislikes certain things through *citta*. By *dhamma*

he discriminates which of these he morally ought to like and which he morally ought to reject.

By means of steadily apprehending the members of this fourfold group (*kaya, vedana, citta, dhamma*) two aims of the Buddhist teaching, self-mastery and understanding, are achieved. The method is undoubtedly one of introspection partially based on the assumption that these two aims are led up to through self-knowledge. It is indeed a hard mental training; vigilant never-ceasing attention must be given to the uprising and passing away of the body, of knowledge, of the cognitive processes, and of the complex selection of ideas which form the data for *dhamma*. Stringent applications of all that is experienced should be made to one's own fate, and moral deductions should not be omitted. Only a highly trained mind could give a complete analysis of his mental activities from minute to minute, and those who seriously undertake introspection can find no escape into dreaminess, inattention or relaxation.



▲ RUIN AT POLONNARUWA

Why is Buddhism

THE "Pavacana" of the Buddha is no longer universally accepted in Madhya-desa, much less in the whole continent of India. The great message of the Enlightened One finds votaries outside of the land which gave birth to the founder, and hence his religion is often referred to as an exiled religion, like Christianity. The reasons for the disappearance of this great message from India can at best be conjectural. However there are many apparent causes which may be said to have contributed to its decay.

One may classify the causes under three heads, viz: (i) Internal, i.e. tendencies within Buddhism itself which accentuated or rather accelerated the decline of the religion. (ii) External, i.e. tendencies from without which expedited the expulsion of the "Buddha-vacana" from its original home. (iii) Doctrinal, i.e. points of dhamma which militated against the predominant Hindu culture or vogue.

Chief amongst the internal causes is the rise of many different schools of thought within the fold of Buddhism itself. One has only to follow the history of Buddhism after Buddha's "parinibbana" as recorded in the Parivara section of the Vinaya Pitaka, the accounts of the Councils in our own island chronicles, Dipavamsa, and Mahavamsa, and also the introduction to Samantapasadika, the Vinaya commentary, and there one will find that soon after the Tathagata's death there became manifest many forces which led to the disruption of the Order founded after him. The Subaddha episode, the controversy over the 10 vatthunis, and the corrupt state of the Sangha during Asoka's time, which res-

pectively led to the holding of the three councils, shew clearly that once the great personality of the Tathagata disappeared from the scene of his earthly labours, there soon arose many schisms and controversies, which robbed the Buddha-mandate not only of its simplicity but its beauty and noble character. One can easily dis-

An Exiled Religion?

By

M. D. RATNASURIYA

cern the extent to which the controversies had gone, when one reads of the different schools of thought in Kathavatthuppakarana. The Theravada School alone, reckoned as Sakavadina and not "ito bahidda" (a term which was applied to other creeds), was divided into many branches, e.g. Mahasanghikas, the Vajjiputtakas, Mahinsasakas, Kassipikas, Hetuvadins, etc., etc., and each of these schools maintained a different standpoint as to Abhidhamma doctrines. What one can gather from the existence of these different schools, is that the simple mandate of the Tathagata was lost sight of, and that the monkish brain, devoting its leisure to evolving subtle points of dhamma deviated from the spirit of the original "Pavacana."

Of greater significance is the division of the religion into Theravada and Mahayana. The latter attained to great popularity and was widely accepted in the North especially by the Mongolian races, while the former found its champions in the South, more specially in Ceylon. The Mahayanists produced a vast mass of literature,

both religious and secular, e.g. Lalitavistara, Mahavastu, etc., and the School was fortunate in its apostles Asvaghosa and Nagarjuna. The Mahayana School was of very great importance because it formed a bridge or rather a halfway house between the old Buddhism and Neo-Hinduism. The "Bodhisatta" ideal was developed under its aegis; Buddha, the living preacher, was dead too long to be regarded as a mere human being. He became a God or King of Gods, too exalted for ordinary mortals to approach directly. This "God" idea was very popular and well understood by people long used to theistic beliefs.

The Sangha as a whole degenerated. Bhikkhus no longer led simple lives. They hoarded immense wealth. The Sangha gradually lost sight of the original simplicity of life and tended to develop a mystic character which in South India degenerated into Tantric Buddhism.

As to tendencies from without, one may mention the varying fortunes of Buddhism under Indian Kings. So long as it had the royal patronage, Buddhism thrived in India. It was almost universally accepted throughout India during Asoka's time. Half a century after his death, however, Hinduism recovered its lost ascendancy. This was effected not by persecution nor by penalisation of Buddhists but by producing greater scholars, better authors, nobler saints and above all by the practice of greater and active piety and philanthropy. In later times Buddhism was revived under Kaniska and Samudragupta, only to be suppressed after their deaths. The popularity of the Saiva sects and the widespread acceptance of Saktism led to the final overthrow of Buddhism in India. Only in South India do we find Buddhism having a hold about the 5th and 6th centuries. Ceylon is intimately connected with South India about this time through the great commentators Buddhaghosa and Dhammapala. Another important factor that led to the decay of Buddhism in India was that Hinduism absorbed the appealing

aspects of the faith and thus made it look superfluous. Thus the monastic and contemplative aspects were borrowed by the Saivites, the devotional and humanitarian aspects by the Vaisnavas. Buddha himself was admitted into the Hindu pantheon as the 9th "avatar" of Krsna. Even to-day one finds in some Hindu temples in Bengal and elsewhere a statue of Buddha worshipped as such.

With the moral decline of the monks, and the failure of the Buddhist Church to produce great saints or noteworthy scholars latter-day Buddhism was left as sheep without a shepherd. The upper classes, specially in towns, went over to Hinduism very easily, and the faith of the Buddha lingered in the villages and in out-of-the-way places. In some parts of Bengal however the cult persevered in the form of the "Dharma" worship. One can gauge the low estimation of the Bhikkhus, etc., from the fact that in *Mrcchakatika*, the Sanskrit drama, a sramana is made to speak a Prakritic dialect, the language used by the low as opposed to the high caste Hindus, who used the more refined Sanskrit language.

The greatest blow that befell the Faith in comparatively recent times, came from the Mohammedan invasions. The monasteries in North India and along the Gangetic valley, and also the Buddhist universities, e.g. Nalanda, were razed to the ground mercilessly and the monks slaughtered under the mistaken belief that the yellow-robed monks were either spies or soldiers of the enemy.

Again in Bengal itself there arose the great personage Caitanya, who breathed new energy and enthusiasm into Vaisnavism. His inspired teaching recaptured all lost ground, ousting Buddhist influence wherever it was found.

Lastly there were fundamental doctrinal differences between Buddhism and Hinduism, which in an essentially Hindu country, made Buddhism very unpopular. The Buddhist Church rejected India's past,

and did not revere either Rama or Kṛṣṇa. The two epics Mahabharata and Ramayana were taboo, and these were so intimately connected and identified with the culture and civilisation of India's past, that no religion which set itself against either of these epics had any chance of survival. Again the social institutions had been so fashioned by the Hindu priests that any challenge to her power was resented. Buddha dared to challenge their supremacy, and that successfully. He is often referred to as a successful social reformer, and a champion of the depressed classes. He ignored completely and absolutely all advantages and disadvantages arising out of birth, occupation or social status. The Hindu priest insisted on the due observance of four *varṇas*, their rights and privileges. Buddha fought hard against this inequity, and tried to ameliorate the depressed condition of the poor and the despised. He did not observe caste in his Order. A perusal of the Ambaṭṭha Sutta of the Dīgha Nikāya shews his attitude towards caste as a social insti-

tution. He admitted men and women of all castes into his Order. Thus we find Upali, a barber; Sunita, a *pukkusa*; Sati, a fisherman; Nanda, a cowherd; Punna and Punnika, slave girls, though all base born, admitted to the Sangha. This challenge and disregard of the social customs was very unpopular amongst the Hindus and hence an easy object of attack.

Further to a populace long tutored by Hindu priests to believe in a Supreme Being, Parama Brahman, the new cult, of which Buddha was the author, was little understood. Then the "anatta" doctrine was not only incomprehensible to the Hindu mind, which believed in a "paramatman," but was a sure means of propaganda against Buddhism.

Thus Buddha's mandate, which he proclaimed to the world for the well-being of the many, disappeared from the land of its birth, and thrived in other climes more congenial, notably Ceylon, Burma and the Far East. Why it has survived in these lands, is beyond the scope of this article.

If a man has once done evil, let him not continue therein, nor yet look back upon his evil-doing with desire thereafter, for the end of sin is sorrow. But when a man has done good, let him continue so to do, and ever think thereon with longing. Virtuous deeds bring happiness.

—*Dhammapadam*

IN one of the Suttas, addressed as most of them are, to His Bhikkhu followers, after gradually leading their minds from one deep thought to another in the Dhamma, in effect explaining that there are almost as many varieties of depth of understanding of the Dhamma as there are minds to understand, the Buddha wound up by telling His disciples with outspoken plainness that the advantage of living the religious life did not lie in the getting of gifts or honours or high reputation, that it did not even reside in achieving a high degree of virtue or great distinction in mind-control, no, nor even in arriving at deepest knowledge or insight, obtaining Panna itself. The ultimate end of the religious life, so the Buddha told those early followers of His, was not Panna, but that to which Panna was only the antechamber, namely, the unshakeable deliverance of the mind. "This," said the Buddha, "is the meaning of the religious life; this is its core; this its goal." In other words, the Buddha told those Bhikkhus that they had not learnt all He had to teach them until they had reached and made their own, realised actually in themselves, the final deliverance of the mind. He told them that all His words to them, all His explanations, exhortations, counsels, recommendations, had no other end but this, to bring them, or rather to incite them to bring themselves, to the actual fact of this deliverance. He made it plain to them that until they had reached this, they had not reached the end of the journey upon which they had started under His guidance. There still lay before them a further stretch of road to travel. The time had not yet come to tell themselves that all was done that needed to be done.

Here, then, we have the central point

of the religious life, what we may call the heart of Buddhism. But although it is the heart of the citadel, it is by no means the outworks. Although it is the end of the Buddhist journey, it is by no means

the beginning. Since most men are just men and neither saints nor angels, the goal of the religious life lies a considerably distance a way for most of them. There is

much ground to be covered before they come near it, a long road of approach to be traversed. And it is the covering of this ground, the process of approach along this road which constitutes what in ordinary speech we call *Buddhism*.

What are the means of approaching this high, this distant goal of the deliverance of the mind that comes through wisdom? It is in perfect accord with the entire spirit and method of the Buddhaddhamma that though the goal is lofty, the means to it lie, to begin with, quite low, at every man's hand, within his reach at every stop he takes on his way through the world of men. They are, at the outset, that most common-place of all things, and therefore sometimes so much disdained of all things,—morality, the observance of the rules of right behaviour. This is the first means the climber toward the Buddhist goal of the mind's deliverance is asked to use in his efforts to mount toward that far height. "How dull, how banal!" says one. "That is only what all the moralists of the world have always told men long before your Buddha told them." It is true. Morality is a very common thing as put in words. (Would that it were as common a thing in its putting into deeds!) And if all the moralists the world over have always taught it, that is only another proof that when the Buddha teaches it too, He is teaching what

THE HEART OF BUDDHISM

• By J. F. McKECHNEI

is soundly established, what cannot be denied.

It is a great mistake to think or hope or expect that the Buddha's teaching shall be quite different from that of all other teachers, be something quite new, or else not be worth listening to. The Buddha's teaching, let it be said at once, is not something new and strange. Herein precisely lies its merit that in its first stages, as set forth for the use of the common man of the world, it is just what has been taught one way or another by every other great teacher of men. The only difference is,—but this is a great difference from the intellectual standpoint—that as set forth by Him, morality is seen to be something not vague and dubious and shadowy, but perfectly definite, perfectly solid, clearest of clear. When the Buddha tells men to be good, He does not say that the reason why they should be is because thereby they will be pleasing some one or other. He gives them a somewhat better founded reason for morality than that. He tells them that in being good they will be obeying the law of their nature, the deepest law of their innermost nature; and that in acting in accordance with that nature they will be saved that rude lack of harmony, that discord between what their actions and what is, which expresses itself as discomfort, pain, agony, of all kinds, physical, mental, spiritual. He tells men to be good and they will be happy for the simple and sufficient reason that being good, at bottom, just means avoiding all things that cause unhappiness. "Among those that live happily in the world, I also am one," He is recorded once to have said. And those of His followers who observe faithfully His recommendations are well entitled to say the same of themselves in their own degree. Yet to be happy in the sense in which happiness is understood in the world, is not the final end, the heart of the Buddha's Dhamma. This also is merely a by-product of that Dhamma, albeit one sure not to be lacking. "Two joys there are," it

is said in a Writing, "worldly joy and unworldly joy. But of these two the greater is unworldly joy." And it is this unworldly joy that of these two kinds stands nearest to the heart of Buddhism.

Being good is not an end in itself. This the Buddha insists on. Goodness is good only because it is good for something; and in the Buddhadhamma that something is the reaching of the deliverance of the mind. With all the recommendations to the observance of right behaviour that are so frequently to be met with in the discourses of the Buddha, it is never for a moment lost sight of that Sila is only a stepping-stone to something beyond, a stepping-stone that is followed by many others leading in long file towards the one end always kept in view, the mind's deliverance. Virtue indeed yields happiness, well-being; but it does more. It yields so much progress towards the final goal. It is towards this goal that the Buddhist is always moving in all that he does in obedience to his Teacher's behests. And the rate of his progress towards it is fast or slow, entirely according to the degree of effort he puts forth to carry out these behests in full perfection.

Movement toward the heart of Buddhism, then, means, implies at its earlier stages, Right Behaviour. But right behaviour just means civilization, the making a man a civil being, a being able to live alongside others of his kind with comfort to them and to himself. And among men thus living along with their fellows in comfort and peace there spring up all the amenities of such communal living as we find manifested in the history of civilization everywhere; there spring up and develop from crude beginnings, art, science, literature, philosophy. Now the goal of the Buddhist effort is not such things, and yet, inevitably, in the progress toward its goal, there will be produced as by-product of that effort, and as unfailing and necessary by-product, these things, and in general, all things that contribute towards

making life more tolerable, less rude and harsh than it would be without them. And as a matter of fact, in the history of the diffusion of the Buddha's Teaching, in so far as it has been diffused in the world, we find accompanying it the diffusion, the development and cultivation of an art, a literature, and a philosophy of which Asia has no need to be ashamed when brought into comparison with similar achievements on other continents. The wave of the Buddha's teaching which, over-flowing the boundaries of India, the land of its

origin, spread out over Ceylon and Burma and Siam, over Tibet and China and Japan and other countries, carried along with it a powerful impetus to the development of the things that contribute to soften and civilise life, to make it less harsh and hard for those who live it. All Asia felt the impulse to greater achievements in the refinements of life, through the coming among its peoples of those who did not in the least make these refinements their aim, whose aim always remained the high goal of the mind's deliverance, but whose presence nevertheless among those who, let us say, were not so earnestly or intently aiming at that goal, contributed a very powerful if quietly exercised influence in the direction of the amenities of the worldly life. In a word, the arrival of the first Buddhist missionaries in the lands of Outer Asia, undoubtedly led to a revival of art and literature and Philosophy, even though these missionaries in no wise made art and literature and philosophy their aim. And a similar result, under similar circumstances, might easily be forth-coming again. Spreading to a new quarter of the globe, obtaining a lodgement in the minds



BATHING GHATS AT HARIDWAR, INDIA, WHERE HINDUS "WASH" THEIR SINS

and hearts of yet another section of the human race, the western branch of the Aryan stock, it is not too much to believe that something fresh and vitalising might come with it into those western lands and give them what some of their keenest minds sometimes feel they sadly need, another outlook upon life of a saner sort than that they have, an outlook that will take note of the facts of life, and of all the facts of life, without missing out any, without trying to run away from a single one of them or make out that they are otherwise than as they are.

One can easily conceive, for instance, a highly artistic mind of the Western world taking the Four Aryan Verities taught by the Buddha as foundation of His Teaching, and rewording them to himself as Ugliness, the Cause of Ugliness, the Cure of Ugliness, and the Way that leads to the Cure of Ugliness, and in his own language of art giving these Aryan Verities a fresh statement of convincing power to himself as well as to others. William Morris is reported once to have said that he was a reformer because "the world is so damned ugly." We can picture a western

artistic mind similarly saying: "I am a Buddhist because life is so condemnably ugly." Such a mind may well be conceived of as finding in the Four Noble Truths thus interpreted, a great new force stimulating him to great new productions in his art surpassing anything he had ever done before, and founding a new art of freshness and richness beyond all known before in his milieu. Such a thing is possible: and there are many who would say that such a thing is very much to be wished, having seen art dragged in the basest mud of common desire. For art, too, even as morality, is not an end in itself, but only a stage on the way to the real end of human accomplishment, the deliverance of the mind. Regarded otherwise it is regarded wrongly, and must inevitably deteriorate of its very wrongness, as in fact it does. One western mind at least, Tolstoy, already in some sense has divined this truth, and broached its exposition in his books: "What is Art?" which has not yet received all the attention it deserves only because there is not yet the will to give it that attention.

From the beautiful to the true is but a step; or is it even a step? May not Keats' dictum be correct that beauty and truth are one and the same thing, the former its perception through sense, the latter its perception through mind? However that may be, in passing from the consideration of the beautiful to that of the true, we pass in the Buddhist Teaching one stage more, nearer to its heart, the unshakable deliverance of the mind. For, the mind being the primary element in all that is, the investigation of its ways and working, and the formulation of the same in words which is philosophy, is a coming to closer quarters, or at least an attempt to come to closer quarters, with what is the ultimately true. And this kind of investigation is indeed the most characteristic feature of the Buddhadhamma. One may say that it is the characteristic feature of the Dhamma, as it certainly is the one

that most attracts the notice of the outside observer when he encounters the Buddha's Teaching for the first time. And this is so to such an extent, that to many it seems that Buddhism is just the investigation of the mind and its functions and the tabulation and putting on record of the results of such investigation. But this is a mistaken idea. Again it must be repeated that in philosophy no less than in morality, we have not reached the heart of Buddhism, but only a means of approach to that heart. Not even perfect knowledge and insight, the highest results of the investigation of mental things. Panna itself is the meaning and goal of Buddhism. Nothing else is the core, the heart of Buddhism but the entire unshakable deliverance of the mind,—a deliverance that indeed comes through Panna, through Wisdom, but is not that Wisdom itself. That Wisdom remains, valuable as it is, means only, not end.

It is necessary for the student of the Buddhadhamma to be quite clear about this from the very beginning, however hard to seize it may seem to him. A main tendency of the Aryan mind in the development of it that has taken place in its western branches, is to make mind the goal of effort, the investigation of the things of the mind the final task man needs to set about. The Aryan man is prone to think that here lies the final terminus of all his needful activities on earth. But this is not the Teaching of the Buddha. The Buddha's teaching is quite positively that this is not the terminus, the consummation of human endeavour. He teaches that this is only a stage, albeit it is the last stage, on the way to what is the really final goal of man. When man has used his mind to the utmost in every direction, has thought and thought all he can, he is to remember not to make thought his aim, but to make it the means to his aim. He has to remember in the words of Sutta, to "pass beyond." There is only one goal before man, the deliverance of the mind.

and everything he may think is only a means of reaching this goal, which, even in its best, richest results, he has to learn to leave behind. Like a man who by means of a raft has crossed a wide river, leaves it behind him and continues his journey unimpeded by carrying its weight on his shoulder,—like a man who has issued from a dark forest through which he will never need to pass again, throws away as of no more use to him the chart of its tracks by the use of which he has guided his steps to open country,—like a man who has climbed over a high confining wall by the use of a ladder, leaves it behind him when he finds himself safely at liberty,—even so is it with the man who on the Buddha's Path would reach the heart of His Teaching.

Philosophy for him is always a means, never an end. He cannot, he must not, he dare not allow himself to be caught in the share of any *Ditthi* whatsoever. He has to rid himself of that *Asava* also, *Ditthi-asava*, if he would win the true liberation. He has to free himself, break loose from all attachment, even from attachment to the results of his deepest, most strenuous, most earnest thinking. Not that he is never to practice such thinking quite the reverse. This he must do; and more, go on doing it and doing it, and never stop until he has thought his way straight through thinking and out on the other side, for on that "other side" lies the goal to which the Buddha directs him. Not in anything on this hither side lies that goal, not even though it be the highest possible activity of man, the use of his intellect. The final goal, the heart of Buddhism, is the unshakable deliverance of the mind and nothing less.

And here perforce we must stop. Useless to ask what is this deliverance and expect an answer in any ordinary form of words. In telling what this deliverance is, should any be rash enough to attempt such a thing, he would have to use—since there are no others at his disposal—the

words of the speech of those who have not attained that deliverance. And what words are there, or can there be, in the language of the undelivered, to express with even an approximation to exactitude, what a Delivered One knows, has, is? Do, or even can, such words as "knows" "has" "is," as used by one who is undelivered, convey a true statement concerning the experience of one who is delivered with the deliverance that come through wisdom? It is very unlikely that they do or can. Nay, it is certain that they do not, can not. Whatever a Lokika mind may think and put in words, for ever, in the nature of the case, remains Lokika, never is or can be Lokuttara. And whatever the Lokuttara mind might wish to tell of itself, in such telling would have to put into Lokika words, since there are no others; and so it never can tell, however it might wish to do so, the true story of itself.

And the Lokuttara mind never tries to do this, any more than a man with eyes would ever try to tell a man who only has ears, what a sunset or a rose rounds like. The only thing the Lokuttara mind can do is to indicate the way by which its experience may be attained to: it cannot do more. But this the first Lokuttara mind of our race does in His Teaching. Gotama the Buddha tells us very clearly and plainly all the stages of the way by which we may arrive at the deliverance of the mind, the whole method by which the passage may be made from Lokika to Lokuttara; and He encourages us with the spectacle of His Own high success in first making this passage, as also with the spectacle of the success of many others technically called Arahants, who under his tuition have done the same. And here His task ends, became perforce here it has to end; and also because there is no real need that it should be carried any further.

When a guide has brought the travellers under his charge to the gate of the city to which he has been conducting him he

has done all for him that he needs to do. To know what is in the city now that he has reached its gates, all the traveller needs to do is to pass in. So passing he will know for himself the nature of the place to which all the time his guide has been conducting him. The traveller here will find that the benefit and advantage of the life he has led under the Buddha's guidance, the training to which he has submitted himself, the exercise of thought he carried through, is nothing so common as men's esteem and praise, good things as these are and not to be despised, and sure as they are to come to him as he follows the Buddha's way. He will find that it is not even excellence in virtuous conduct, good as this is, and bestowing well-being and happiness on himself and all belonging to him. He will find that the final meaning of his discipline is not even that wisdom, that knowledge and insight into things which at times he may have been tempted to think was the highest thing accessible to man. He will find that the meaning of life is not even the very highest and finest results of mental culture, splendid achievement as this is on the way to the goal, but something to which all these, Virtue and Mind-control and Wisdom have only served as roads, as approaches. He will find that the goal itself is that final deliverance of the mind

from all attachment to anything whatsoever, which can never again be lost, which is eternally and for ever unshakable, being in fact the mind's deliverance from itself, from its own limitations, and its passage into the Limitless where no words of our poor speaking any more avail. "By what track will you track that Trackless One?" runs a rune. Runs another :

"Measure there is not for him who has come to this end.

Name him however thou choosest, thou touchest him not.

Where all that seems is removed, is taken away,
There all the pathways of speech too are taken away."

It is even so. The only speech that here avails is—silence! Not because there is nothing to say, but because there are no words in which to say it. Here we reach the heart of Buddhism, to which leads by near ways or far ways all that is best and fairest and finest in human life, and which yet transcends it all. For verily "the guerdon of religious life is not gifts and name and fame, nor attainment of virtue, or achievement of mind-control, or excellence of Knowledge and Insight. But the unshakable Deliverance of the mind, this is the meaning of religious life; this is its core; this its goal." So, verily so, spake the Blessed One.

Not superstitious rites, but kindness to servants and underlings, respect to those deserving of respect, self-control coupled with kindness in dealing with living creatures, these and virtuous deeds of like nature are verily the rites that ought everywhere to be performed.

—Asoka Inscription

SANGHAMITTA

She braved strange seas renouncing regal ease
 Bearing safe a scion of Gaya's Bo !
 She touched this strand under this Undvap moon
 Some thousand years ago.

She lived to aid her sisters of this isle
 Sore wailing for a passport to the Way;
 To build the order of the Bhikshunis
 In ages past today.

I see her bear aloft the Holy Sprig;
 On bended knees King Tissa greet the boon.
 I hear the happy myriads welcome her
 Queen of the Undvap moon !

Cradled in a bowl of gold in infancy,
 Nursed by a nation's love from long ago,
 Upon its ancient seat, resplendent still,
 Thrives rich thy lordly Bo !

Its tender form, its lithe and comely boughs
 Seem to scoff at time's ravaging tooth.
 Some unknown power keeps thy hoary gift
 In perennial youth.

With drum and dance, with joss and jasmine, na,
 As Undvap moonbeams kiss thy Bodhi-tree,
 In solemn salutation to thy life,
 Tonight we think of thee .

K. V. P. GOONETILLEKE

BUDDHIST MEDITATION — IN CEYLON —

By P. P. Siriwardena

THE system of Buddhist Meditation is divided into two main groups, viz: Vidarsana and Samatha. The whole system was introduced into Ceylon by the Princely Arahats Mahinda along with the establishment of Buddha Dhamma in 307-267 B.C. It was widely practiced by a vast number of Bhikkhus belonging to successive generations up to the time of Maliyadeva Thera popularly considered to be the last of the Sinhalese Arahats. Practice of Vidarsana Bhavana appears to have ceased with the passing of Maliyadeva Thera, but Samatha Bhavana continued to be practised up to King Dhatusena (461-479 A.C.). Lanka's historical records bear ample testimony to the presence of a large number of Bhikkhus who had attained perfection in Jhana; and these records stand corroborated by Chinese Bhikkhus who visited the island in the 5th Century.

While Vidarsana meditation was completely forgotten Samatha lingered on up to a time when historical records are silent on the subject. It is however clear that when the Second Sinhalese Embassy (1) to Siam was organized by Pindapatika Saranankara Maha Thera, the last of the great Sinhalese Sangharajas (1698-1778) during the reign of King Kirti Sri Rajasinha (1745-1780), meditation in any form was no longer in existence in this country. In fact whole Sinhala Dvipa "could not muster five ordained Bhikkhus" who were versed in the Dhamma. What led to the moral and spiritual decadence of the Sangha is briefly and clearly set forth by Mr. (now Sir) D. B. Jayatilaka in his appendix to "Manual of a Mystic" (2).

"The eighteenth century, which witnessed the life work of Saranankara, dawned upon a scene of intellectual and moral desolation in Ceylon. The long and prosperous reign of Parakrama Bahu VI. of Kotte (1410-1462) was followed by a period of internal trouble which greatly weakened the State. Then the arrival of the Portuguese in 1505 opened an era of disaster, which culminated, three hundred years later, in the final extinction of the Sinhalese Kingdom, after an existence of over twenty-three centuries. These invaders from the West were utterly ruthless in their treatment of the people and their ferocity was equalled by their fanaticism. In the maritime districts which fell into their hands, they destroyed every vestige of the ancient Sinhalese civilisation, sacked and pillaged the beautiful temples and national monuments which studded the country, and passed severe laws *forbidding the practice of the Buddhist faith*. The religion of the people fell into decay, and so did their learning. Even in the Kandyan country, where the Sinhalese for one hundred and fifty years defended their independence against the incessant attacks of the Portuguese, things were in no better condition. The powerful enemy at their very door demanded sleepless watchfulness on the part of the King and the people and their whole energy was bent upon the huge task of preserving their national existence. The practice of religion was neglected; the order became thoroughly disorganised and demoralised and the Bhikkhus—the spiritual leaders of the people—lived in slothful licentiousness forgetful of their sacred calling. It was indeed a time of moral and intellectual

darkness. But even as the gloom seemed to have settled for good upon the land there arose the man destined to rekindle the torch of religion and learning in the island."

Establishment of Ordination by the Siamese Theras was soon followed by connected activities of educating the Sinhalese Bhikkhus. Meditation formed an important subject in the curriculum of every seat of learning. It was a great renaissance. The Venerable Saranankara himself gave the lead by taking lessons on Bhavana from Visuddhacariya and Upali Maha Theras who came from Siam. Gradually oral instructions were recorded, and in the course of some years several copies of a manuel were available. It is with the help of these ola books Mr. F. L. Woodward was able to edit and then translate "The Yogavacara's Manual." Unfortunately the new learning was not destined to live long. Observes Sir D. B. Jayatilaka, "In a Katikavata (Disciplinary edict) issued by the Sangha Sabha in the seventh year of Rajadhi Rajasinha (1780-1798) the Bhikkhus are exhorted to engage themselves in Vidarsana meditation. No later references to this system of meditation can, I think, be found. The political convulsions of the next reign, involving the deposition of the king (in 1815), and the serious troubles which prevailed during the first decade of English Rule seem to have killed it."

It is quite possible that there were individual Bhikkhus who have followed the

ancient⁸ system of meditation. Mr. Woodward mentions of a Doratiyawwe Thera whose Guru is said to have practised "Parampara Yoga (traditional secret meditation practices handed down by word of mouth from Guru to Sisya). This was in 1900. But wellnigh one and half centuries have passed without any attempt being made to revive it.

In these circumstances it is indeed a relief to lovers of intellectual progress to find that there are now two institutions where meditation is being taught systematically. These are Salgala Forest Monastery started by Mr. Sri Nissanka, Bar-at-law, and Vikramasila Vidya Pitha established by the Ven'ble K. Devarakkhita, Professor of Dhamma and Oriental Languages in the Vidyodaya Pirivena (Pali College), Colombo.

Vikramasila is being modelled to be a prototype of its namesake in ancient India. A white Stupa on a hillock overlooking the vast paddy fields lying below it—a Vihara of modest dimensions and a group of several small white cottages amidst silvery coconut palms—a rivulet passing by the side of a Dharmasala—these go to form the modern Vikramasila where about twenty bright samaneras are undergoing training in Dhamma, Vinaya and Bhavana. This institution, as are all Buddhist seats of learning, is an international one and students from foreign countries are always welcome.

(1) For a full account of the Embassy see Sir D. B. Jayatilaka's *Life of Saranankara*.

(2) P.T.S. Translation of a Sinhalese ola book on meditation, whose existence at a Vihara known

as Bumburagala near Kandy was first ascertained in 1892 by the late Anagarika Dharmapala. A copy of it was afterwards secured by Sir D. B. Jayatilaka.



FOREIGN NEWS.....*India and Far East*

The Far Eastern War

DAMAGE TO BUDDHIST TEMPLES

HANCHOW, CHINA

Since the beginning of the Sino-Japanese conflict 2,300 Buddhist edifices have been damaged or completely destroyed in China. The death roll among the Buddhist priesthood is very heavy not to speak of the Chinese Buddhist nuns who met with similar fate. It is roughly estimated that the damage to Buddhist edifices is in the neighbourhood of 900,000 dollars.

To Study 5,000 Brains

WASHINGTON

A COLLECTION of 5,000 human and animal brains has been brought together in Washington, D.C., for use in what it is hoped will be the finest and most complete brain research institute in the world.

The institute will be established in the Georgetown University Medical School, Washington. Within a month, its facilities are expected to be available to scientists, surgeons and brain students from all parts of the globe.

The nucleus of the present brain collection is one which Doctor Othmar Solnitzky—the institute's director—has been building up for the past 17 years.

Dr. Solnitzky stresses the need for further study of the brain and its workings, pointing out that present-day knowledge is based largely on studies made in the last century by the German doctor,

Moscow Bans Alcoholic Beverages

Moscow

VEGETABLES, instead of vodka, are to be sold in Moscow's fifty-two beer halls and public houses, according to a new decree, which also prohibits the sale of alcoholic beverages in all restaurants near schools and factories.

Many grocery shops, markets stalls, and cafes are affected by the decree. Some other shops will have only "off licences," drinking on the premises being "strictly forbidden."

Death of Dr. Saunders Professor of Oriental Religions

LONDON

WHEN Kenneth James Saunders fifty-four-year-old professor of Oriental religions, burned himself to death in a lonely hut on the Downs above Eastbourne (Sussex) he may

have based his method of suicide on the suttee rite, once practised by widows in India and the East, writes the "Daily Mirror."

Suttee, banned in India by the British Government, is the self-sacrifice of a widow on the funeral pyre of her husband.

Coroner D. E. F. Hoare offered the suttee theory at the Eastbourne inquest on Professor Saunders. Verdict was, suicide while the balance of his mind was disturbed.

Saunders, who lived in Blackwater-road Eastbourne, was said to have spent much of his time in India, where he was employed by the Maharajah of Baroda.

Not long ago he visited Japan, and on his return had a nervous breakdown. This had prevented him taking a professorship at Oxford, and he was keenly disappointed.

When his body was found it was naked except for socks. The under clothes had been burned off. The other clothes—an overcoat, suit and shirt—were hanging on a peg. Near the body was a can of paraffin.

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The Buddhist Golden Jubilee Number

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LOCAL ACTIVITIESColombo and Outstations

Chief Justice Pays Y.M.B.A. A Tribute

SIR Sidney Abraham, Chief Justice, told the Colombo Young Men's Buddhist Association that his presence there and that of his wife (Lady Abrahams gave away the prizes of the Religious Examinations) were an indication of the tendency gradually growing in Ceylon for all races and all parties to co-operate in good work.

"THIS tendency to co-operate, he said, "is a matter of great interest to me personally because the success of Ceylon so very largely depends upon it. Anything I can do, in my small way, to help it on is very gratifying indeed."

He offered his congratulations to the Y.M.B.A. on its aims, put with so much simplicity, in the report of the Secretary of the Religious Examinations branch—"Such education as we impart is not for the purpose of promoting the interest of any particular sect, but to 'increase the sum total of universal good.' Children have been led more and more to practise the golden rule not to do to others—whether human beings or dumb animals—what they do not wish to be done to themselves."

Sir Sidney pointed out that this had been said by the founder of Christianity, and some years before Christ was born a great Jewish Teacher who, on being asked by a pupil what the Law was, answered, "Do not do unto others what you do not wish to be done to yourself!" That was the Law. The rest was commentary.

"So you can see," he said, "how members of all religions can meet upon this one fundamental principle."

"It has been truly said by a great European that without vision people will perish. It might equally be said that without religious instruction people will stagnate and rot. That is the justification for this meeting—to see that Buddhism in this country will be a living and active force bringing up the young and the old in the definite principles laid down by that Great Master, 2,500 years ago those principles were laid down, but they are just as simple and just as vivid today as they were then."

"If all people here are good Buddhists, they will be good citizens of the State. If they are good citizens of the State, then they will be good citizens of the world. Greater than man, it is said, is he fami-

ly; greater than the family is the State; greater than the State is humanity.

"Now, I feel I have said enough and I am afraid I have been dangerously near preaching. They say that every man carries his profession about with him wherever he goes. That does not mean it is my profession to preach."

"But it is just the Judge's privilege to say exactly what he likes wherever he is."

Sir Baron Jayatilaka thanked Sir Sidney and Lady Abrahams for accepting the invitation of the Association.

THE REPORT

The examinations in Religious Knowledge were instituted in 1920 by the Young Men's Buddhist Association, Colombo, and have been held annually, except that there was an interruption in 1935 caused by the malaria epidemic.

Our Association considered it necessary to hold these examinations in order to meet a special need, i.e., to devise effective means to systematise Buddhist religious education, and to give a moral training to Buddhist boys and girls in all parts of the Island.

The doctrines of Buddhism cover a wide and extensive ground, but our aim is not so much to turn out Scholars and Pundits, as to make our boys and girls good and intelligent men and women—sober and law-abiding citizens.

Such education as we impart is not for the purpose of promoting the interest of any particular sect, but to "increase the sum

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LOCAL ACTIVITIES.....Colombo and Outstations

total of universal good." It has already produced good results. Children have been led more and more to practise the golden rule not to do to others—whether to human beings or to dumb animals—what they do not wish to be done to themselves.

When the first examination was held in the year 1920, only about 300 candidates from a few schools, mostly those in the neighbourhood of Colombo, appeared for it. The number increased yearly, and this year as many as 14,627 boys and girls entered for it. 10,565 sat for it, of whom 6,268 passed, 1,170 with Distinctions, and 196 in the Honours Division.

The Pupils' examination was held this year, simultaneously at 257 centres, and 281 schools representing six provinces of the Island took part in it. Today the total number of children actually receiving religious instruction under the scheme may be estimated at not less than 60,000 as only select candidates are presented for the examination.

An examination for teachers of Buddhist Schools was started eleven years ago, at the request of Mrs. D. P. Wijewardena Lama Etane. This generous supporter has given an annual donation of Rs. 250 towards the cost of Cash Prizes and to meet expenses incurred in connexion with this examination for which 48 candidates sat this year as against 18 last year. Mrs. Wijewardena has intimated her inability to continue this donation, and it is to be hoped

that some other generous well-wisher will contribute even half the amount from next year.

Eminent members of the Sangha, 19 of whom form a Board of Examiners have rendered invaluable services as such, and as authors, translators, and editors of text books suitable to the requirements of the students. Some idea of the magnitude of the work done by them gratuitously this year may be formed when it is stated that besides setting question papers on nineteen subjects, they scrutinized and marked no fewer than 40,000 answer papers of 10,565 candidates, which were received from 257 centres by the Honorary Secretary of the Examination Branch."

Nayaka Thera on Leaders

LEADERS, please note. It will do well for others to read and inwardly digest these words, writes the Political commentator of the *Times of Ceylon*.

The Minister of Education and a former Deputy Speaker of the State Council were listening intently to a sermon by Pelane Vajiranana Nayake Thera at Maitriya Hall, Bambalapitiya, on a Sunday evening.

The point of the discourse, which was on the responsibility of leadership, was that people who take the lead in public affairs owe it to their

less informed brethren to set them a good example.

If crime flourishes in this country (the reverend speaker said) it is because the people who ought to be an example to others fail to impress on them the moral qualities of which they should be proper exponents.

The tendency always is (he went on to say) for people to imitate their betters. If the betters behave well their example will be followed by those lower down in social scale.

Similarly, if the people higher up do not show a right spirit, it is useless expecting those lower down to display qualities which cannot be found in the leaders.

Vajiranana Nayake Thera stressed this lesson. He emphasised that an important part of the responsibility of leadership lies in the quality of tolerance: of conceding the good points of an opponent's character; of receiving criticism with patience.

He cited some telling examples from the life of Lord Buddha to show that even a child teacher the most learned and highest of men lessons which, in spite of his learning and great office, he could not afford to treat with disdain.

The greatest statesmen have been men who were able to suffer critics gladly. It is a hard school of training for would-be statesmen. But without great patience there would be no statesmen at all.

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LOCAL ACTIVITIES.....Colombo and Outstations

Incidents in Buddha's Life A Ceylon Film Enterprise

A FILM dealing with incidents in the Life of Lord Buddha will be made shortly under the direction and management of Mr. A. Gardiner of Ceylon Theatres Ltd. Some of the outdoor scenes will be shot in Ceylon and the rest at Poona.

PRABAT, the well-known film company of Poona, is to make a life of the Buddha for the international market. The idea, as far as could be seen is to make use of these settings and atmosphere and make a talkie for Ceylon with Sinhalese and Tamil actors.

Some years ago when "The Light of Asia" produced by Himansuraj was to shown in Colombo there was a great deal of protest from the Buddhists. A private show was given to a few local Buddhists. They pronounced the opinion that the film was unsuitable for Ceylon. And, therefore, it was withdrawn.

But the Indian version treated the Buddha with scarcely enough veneration. That was the chief objection to the picture.

In the Ceylon Theatres' production they would not show the Buddha at all.

Galle Y.M.B.A. Annual General Meeting

THE annual general meeting of the Y.M.B.A. Galle, was held at the Association Hall, Fort, Galle, with Mr. K. T. S. Gurusinha, the president, in the chair.

The following office-bearers were elected :—

President : Mr. C. W. Goonewardena; Vice-Presidents : Messrs. H. W. Amarasinghe, K. T. S. Gurusinha and Mudaliyar A. G. Jayasundera; Hony. Secretary : Mr. C. E. P. Jayatileke; Hony. Treasurer :

Mr. P. Goonewardena; Warden of Hostel and Manager of Night School : Mr. Isaac de Mel; Religious Branch Secretary : Mr. A. Athukorale; Librarian : Mr. E. Dias; Billiards : Mr. F. de Silva.

Too Many Temples In Ceylon

"THE popular belief that at the present day there is a regeneration of Buddhism in Ceylon is a misconception," said Sir D. B. Jayatilaka in the course of an address at a Buddhist Sunday School prize giving in Colombo.

If there was a true renaissance and if the people strictly adhered to Buddhist principles there should be no reason, he continued, for crime statistics of the Island to reveal higher figures. Crime was daily on the increase. Scarcely a day passed without a shocking report of a brutal, deliberate and cold-blooded murder in some part of the Island.

It was true that at the present day there was a superfluous number of Buddhist temples in cities and the rural areas. The temples in their turn attracted large crowds on festival days. Was this a true indication of regeneration? No, this was only mere eye wash—make-believe.

The average Buddhist went to the temple to "see" "pinkamas" and not to perform them, and again what were these "pinkamas"? They were some glamorously vulgar creations—parading the streets with all sorts of detestable accompaniments

—gaudy processions, etc. These were the results of a misinterpretation of religion. Buddhism did not end with a flower in a temple or a lamp in a shrine room! The ideals, the ethics, the real principles to follow were quite different; and the children he thought, should be made to realise this fact.

The fact that at the present day there was a large number of Buddhist schools in the Island offered them some consolation. He remembered the time when there were no Buddhist Schools. Buddhist Schools were started in 1882.

The occasion for the above remarks was the prize-giving at the Sunday School of the Colombo Sri Kusumadayaka Society. Sir Baron presided and gave away the prizes.

Liquor at Buddhist Weddings

To the Editor,

"The Buddhist."

Sir,—I wonder if those Buddhists who serve champagne and other intoxicants at their weddings ever pause to realise the ridiculousness of their action. At the wedding they show great faith in the efficacy of their religion to protect them and make them prosper. With this end in view prior to the wedding they hold almsgiving, etc., and invite monks to chant "pirith." On the wedding day they have the poruwa ceremony at which Jayamangala gathas are recited with all fervour invoking the blessings of the Buddha, Dhamma and the Sangha on the new couple. This is immediately followed by a reception at which, in contravention of all that Buddhism stands for, people are given drinks and encouraged to get drunk. Could anything more absurd be imagined?—Yours, etc.,

P.B.P.

Colombo, Nov. 26.

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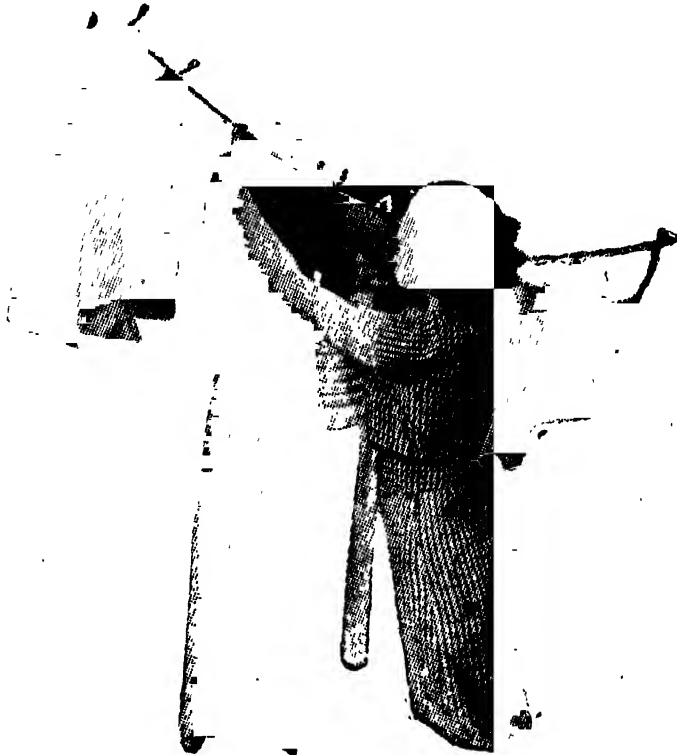
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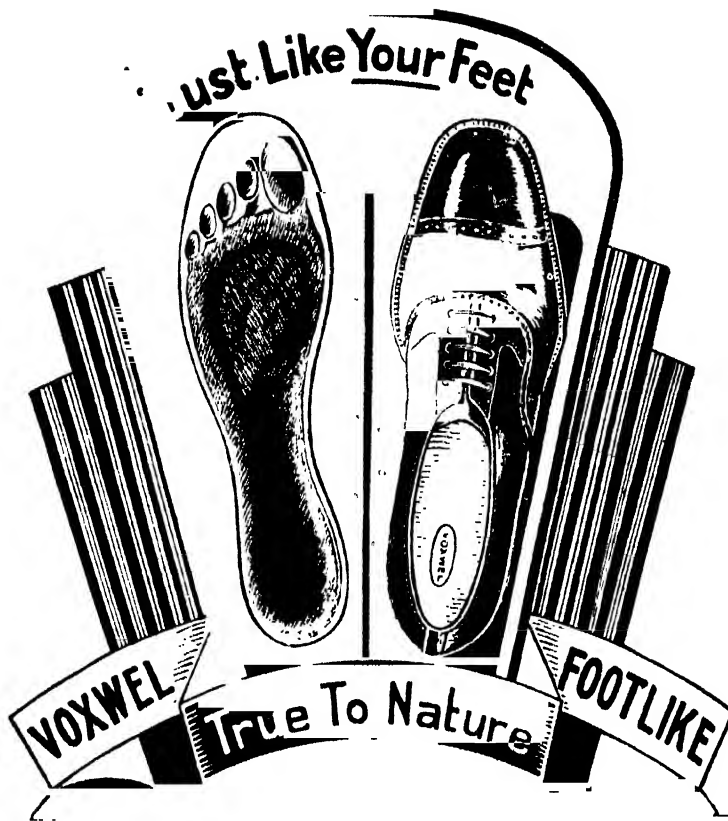
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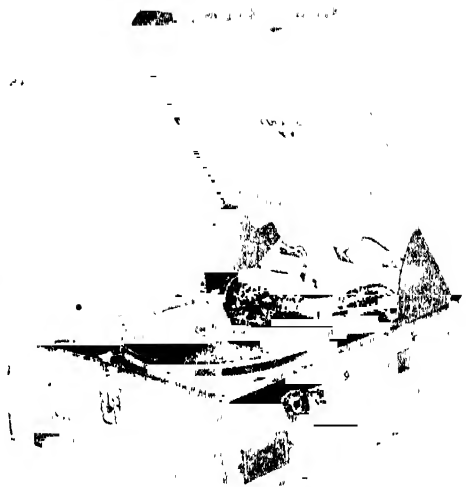
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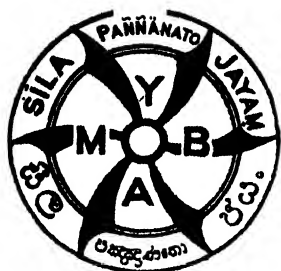
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NOTES AND NEWS

COLONIALITIS

JAPAN is busy trying to make a colony of China. An access of colonialitis sweep fitfully over Germany. Italy must "expand," so she makes a colony of Abyssinia . . . Any others?

Poland is entering the colonial ward of fixed obsessionists. If the disease spreads, perhaps Albania may want a colony, before Italy colonises Albania. Latvia may clamour for "outlets," Lithuania for raw materials, Ireland for celtic expansion in an unintelligible tongue.

Unless to reason with obsessions! And we cannot well explain that colonies seldom provide large outlets for population. But colonies do supply the prestige needed by those suffering from inferiority complex, and, while that is so, it is unlikely that the virulent epidemic of colonialitis will die down, until some system of pooling bits of colonies can be devised, or until our inventors give humanity access to the

moon, whose ghastly deserts and dried seas may then be staked out in claims by the aggressive nations of the earth.

BUDDHISM IN AUSTRIA

THE political situation in Austria is an obstacle to the propagation of Buddhism in that country. All but three or four per cent of the population is Catholic. Austria is a "totalitarian" state, the priests and Cabinet Ministers, and all the officers of State are Catholics. One must ask for state permission to leave the Church as this is considered political. After three months a second request to leave the church must be made and a medical examination may even be ordered to see if such person acts of his free will. This applies to anyone who wishes to become a Buddhist.

Identification of church and state is, therefore, a great hindrance to Buddhist activities and the national character of the light-hearted Austrians is not favourable for Buddhism.

IMPERFECT PEACE

BACK in a workaday world the thoughts of the average human being are not without apprehension. He looks to his various leaders to save the jolly old world from blowing itself to bits.

What are the great men saying? Hitler: "Peace is our dearest treasure." Mussolini: "I hold out an olive branch." Messrs. Eden, Blum, Maisky and President Roosevelt are unanimous in their wish for a quiet time.

What about that threatening tremolo from the armament factories everywhere?

Cynics may smile, but one difference between 1914 and 1938 is that pre-war leaders were anything but pacific in their utterances. They neither knew nor feared war as the Powers do today. Perhaps this very fear and knowledge of the futility of conflict is some guarantee of peace, imperfect though it is.

Supreme Cosmic

He who wishes to understand the Dhamma of the Lord Buddha should give up his previous faiths and ceremonial observances and his dogmatic beliefs which have stood in his way for the right comprehension of supreme Truth.

The belief in a creator has to be banished from his mind as well as the belief that whatever happens now is due to the kamma of previous births, and the nihilistic belief that whatever happens is without a cause and also is without effect.

The Buddha accepted the teachings of the Rishis who lived the forest life practising the *Jhanas*, the *sama-pattis* and the four *brahma viharas* which gave them birth in the *rupa brahmalokas* and the four *arupa brahmalokas*.

The cosmic world included (1) the states of sufferings called *mraya*, the animal womb, ghosts, *asuras*; (2) *kama sugati bhumi* included the world of human beings and celestial angels (3) *rupaloka* where the *brahma* gods live (4) the *arupa brahmalokas* where the Mind in its purified form lives in a sublime state.

The super cosmic world is called *lokut-tara* which could be reached only by following the thirty seven principles of Bodhi, the culmination of the holy life is eternal calm and happiness which is called NIBBANA DHATU.

Those who do evil are born in the next birth in states of extreme agony. The demeritorious karmas are destroying life, taking things which belong to others, living adulterous life, given to falsehood, and taking alcoholic stimulants and narcotic drugs which bring on partial or complete insanity.

Nature of the Dhamma

The ten demeritorious karmas are destruction of life, stealing, and adulterous living including alcoholism. These are called

kaya karma.

Deliberate lying, harsh speech, slanderous speech, and unprofitable talk: these are called vaci karma.

Covetousness, illwill and pagan beliefs which ignore the supreme law of Cause and Effect, that there is no effect in charity and in good deeds, and that no good results in nursing parents, and being sceptical regarding the existence of holy

Brahmans and Sramanas, and future existences. Under the category of pagan beliefs creatorism, nihilism may be included. The saying that man should cling to his wife and give up his parents is a pagan advice. These are called mano karma or evil karma generated by thought.

Those who do the ten evils are born after death in states of suffering, either in the purgatorial world, or in the animal world, or as *pretas* elementals in the spirit world.

In the human kingdom some are born blind, deaf, dumb, feeble minded, lame, idiotic, insane, epileptic, etc. They did good karma but with evil, selfish, covetous motives, not with feelings of love and generosity. Those who had done good karma with a generous heart, without ill-will are born in good families and with no physical defects.

Those who had cultivated the three good qualities of charity, love, and psychic and scientific studies are called three *hetukas*, possessors of three good causes, those who had cultivated two good characteristics are called *duhetukas*. Those who had abstain-

By
A BUDDHIST

ed from generating good qualities in past life are called ahetuka.

The ahetukas and duhetukas are unfit in this life to attain to the summits of psychic purity. Those who wish to be reborn with the desire for psychic development should practise in this life generous charity, loving kindness and psychic culture.

There are ten meritorious deeds called dasa kusala kamma : viz. • to give food, water, clothes, seats, beds, vehicles, flowers, perfumes, lights, etc. to the needy with a heart full of loving kindness and to give the light of wisdom is called dana.

To observe the five precepts, the eight precepts or the ten precepts is called Sila.

To practise meditation in order to train the mind to realize Truth is called Bhavana. Altruistic psycho-analysis may be called bhavana. There are forty methods of psycho-mystic concentration each of which helps the mind to attain to the heights of psychic illumination as illustrated in the Visuddhi Magga.

Paying due respect to spiritual elders, offering them seats and welcoming them cordially is called Apacayana.

Nursing the sick and entertaining with food and sweet drinks is called Veyyavacca.

Transferring the good karma which one does with a good heart to others asking them to accept the same with a good heart is called Pattidana. The good karma thus offered to others when accepted is called Pattanumodana. Hearing the Good Law with the intention of preaching to others is called Dhamma savana. Preaching the Good Law with beneficent motives expecting no gain is called Dhamma desana.

Strengthening the faith in the law of karma is called Ditthijjukamma.

Those who observe the ten meritorious kusala kammass after death are born in the celestial regions.

Building bridges, roads, hospitals, almshouses, setting up lamps, establishing parks, orchards, public baths, and digging up tanks all belong to the category of good karma. Any good deed done based on the element of renunciation is called a meritorious deed.



BORA BUDUR, JAVA

The Buddha

We are from time to time gravely informed that "Buddhism is so like Christianity,"—as if

the former had borrowed from the latter ! Our informants forget, or do not know, that our religion is some five hundred years older than Christianity, and that the "rich seldom borrow."

It is not true that the Good Law is like Christianity. Their fundamental doctrines are as unlike as heaven and hell. But it is true that the daily life, or the practice of Jesus was that of a Buddhist mendicant; that many of the teachings and stories of the Christian scriptures are of Buddhistic origin; and that many of the legends and ceremonials of the Christian church were, by the Christian "fathers" stolen from the Buddhists.

How many of our readers know that the Christian church worships our Lord Buddha as a Christian saint ? This could be verified on referring to the catholic calender under 14th November.

"It is a strange fact—almost incredible" says Rhys-Davis, the English Pali Scholar, "were it not for the complete proof—that Gotama the Buddha, under the name of St. Josaphat, is now officially recognized and honoured and worshipped throughout the whole catholic christendom as a Christian Saint !"

"Josaphat," says Ernest Renan, the French hebraist, "is a corruption of Joasaf, a form in use among the eastern Christians, which itself is but a corruption of the arabic 'Bondsaf' (Boddhisat), due to the errors produced in arabic by the omission of the diacritic dots." He continues, "The lives of saints Barlaam and Josaphat in the Christian Church are founded upon the stories of the Buddha in the *Lalitavistara*"

—the standard Sanskrit work of the north ern Buddhists.

The following paragraphs from *Paris Un-*

vened by Madame Blavatsky, contain an outline of the way in which our Lord Buddha came to be enrolled among the Christian saints.

"In the general spoliation of Buddhism to make up the new christian religion, it was not to be expected that so peerless a character as Gautama-Buddha would be left unappropriated. It was but natural

that after taking his legendary history to fill out the blanks left in the fictitious story of Jesus, after using what they could of Christina's they should take the man Sakya-Muni and put him in their calendar under an 'alias.' This they actually did, and the Hindu Saviour in due time appeared on the list of saints as Josaphat

In Palermo there is even a church dedicated to 'divo Josaphat.'

Among the vain attempts of subsequent ecclesiastical writers to fix the genealogy of this mysterious saint, the most original was the making him Joshua the son of Nun (the successor of Moses.) But these trifling difficulties being at last surmounted, we find the history of Gautama copied word for word, from Buddhist sacred books, into the 'Golden Legend.' Names of individuals are changed, the place of action, India, remains the same—in the Christian as in the Buddhist legends. It can also be found in the 'Speculum Historiale' of Vincent of Beauvais, which was written in the 13th century. The first discovery of this is due to the historian De Gouto, although professor Maxmuller credits the first recognition of the identity of the two stories to M. Laboulaye, in 1859.

Colonel Yule tells that these stories of Barlaam and Josaphat are recognized by

By
T. R. FERNANDO

As a

Christian Saint

Baronius, and are to be found on page 348 of the 'Roman Martyrology,' set forth by the command of Pope Gregory xiii, and revised by the authority of Pope Urban viii, translated out of Latin into English by G.K., of the Society of Jesus.

To repeat even a small portion of this ecclesiastical nonsense would be tedious and useless. Let him who would learn the story, read it as given by Colonel Yule.

Some of the Christian and ecclesiastical speculations seem to have embarrassed even Dominic Valentyn; for he writes: "There be some, who hold this Budhuin for a fugitive Syrian Jew; others who hold him for a disciple of the apostle Thomas; but how in that case he could have been born 622 B.C. I leave them to explain. Diego De Gouto stands by the belief that he was certainly Joshua, which is still more absurd!"

Colonel Yule says: "The religious romance called the 'History of Barlaam and Josaphant' was for several centuries, one of the most popular works in christendom. It was translated into all the chief European languages, including the Scandinavian and Slavonic tongues. It first appears among the works of St. John of Damascus, a theologian of the early part of the 8th century."

Here then lies the secret of its origin, for this St. John, before he became a divine, held a high office at the court of the Khalif Abu Jafar Almansur, where he

probably learned the story, and afterward adapted it to the new orthodox necessities of the Buddha turned into a Christian saint.

Having repeated the plagiarized story, Diego De Gouto, who seems to yield up with reluctance his curious notion that Gautama was Joshua, says: "To this name (Budao) the Gentiles throughout India all have dedicated great and superb pagodas. With reference to this story, we have been diligent in inquiring if the ancient Gentiles of those parts had in their writings any knowledge of St. Josaphat who was converted by Barlaam, and who in this legend is represented as the son of a great king of India, and who had just the same upbringing, with all the same particulars that we have recounted of the life of the Budao. And as I was travelling in the isle of Salsetta, and went to see that rare and admirable pagoda, which we call the Canara (Kanhari caves) made in a mountain, with many halls cut out of the solid rock, and inquiring of an old man about the work, what he thought as to who had made it, he told us that without doubt the work was made by order of the father of St. Josaphat (the Boddhisat) to bring him up in seclusion, as the story tells. And as it informs us that he was the son of a great king in India, it may well be, as we have just said, that he was the Budao, of whom they relate such marvels."

LORD BUDDHA

O thou life supernal,

O thou death supreme.

I take refuge in Thee.

Let me light my dark lamp at Thy fire!

May the print of Thy glory on my brow

Remove my shame for ever.

Thy feet are the transforming fire

That will transmute my dross to gold.

Let all that is dark within me burst into flame,

And the veil of error be turn away.

—RABINDRANATH TAGORE

THERE have already appeared several sketches of the life of Paul Dahlke by different persons but it has repeatedly been suggested that his closest relations might perhaps be able to give some details which did not come within the scope of his biographers. So we have collected our memories of our dead brother.

He was born at Osterode in East Prussia on January 25th, 1865. There is nothing of special note to recount of his early youth except that he taught himself to read before he went to school. Our mother used to say that he would bring a book and ask, "What is this letter? and this one?" and then search for the letters he knew and so read words.

He was never a distinguished scholar at school, saying that it was enough for him if he just learnt enough to satisfy his teachers, and besides he had so many hobbies. He collected everything that could be collected: stones, coins, birds, eggs, frogs and all sorts of things, and was tremendously interested in everything. He spent many afternoons in the country following the bent of the moment. But he had to pass his examinations and gave his mind to them, too, to such good purpose that, in spite of having to move from one school to another—six in all—owing to the continual transfers necessitated by our father's work, he passed the school leaving examination when he was only just eighteen years old and the youngest in his class.

Our mother used to relate an incident of his school days which made a deep impression on her. She once saw her son Paul, who had been quietly standing with his hands in his pockets, suddenly jump over a fence, box the ears of a much bigger boy, and then hastily return by the same route. When his mother asked him what he meant

by it, he said, "I have just seen how a big boy gives hiding to a small boy and I can't bear it."

The desire to write both prose and verse came to him quite early. In his early youth he wrote many things which, however, he repudiated later and books were always his best friends. At one time he always carried about with him a copy of Goethe's *Faust, Part II*, and could almost say it off by heart.

He got through his military service and his first year as a medical student without any difficulty in spite of his dislike of military discipline and managed to satisfy his superiors, who fortunately overlooked any shortcomings on his part.

He was destined in a previous existence to be a doctor for when he was asked, even as early as five years old, what he would like to be, he always answered without hesitation, "I shall be a doctor." During his time there was no more diligent medical student than Paul Dahlke, for he took the most admirable notes of all lectures which were extensively borrowed by his fellow students.

As a full fledged doctor, success came to him quite soon. From far and wide came patients who had heard of his homeopathic treatment and so he was able to treat himself at the age of thirty-three to a trip round the world in 1898, which had, however, nothing to do with his interest in Buddhism. He went merely for a holiday and to see the world. He visited India, Japan, Hawaii, Samoa, and America, and we were delighted to see how fit and flourishing he was on his return, even though he was obliged to curtail his trip owing to his mother's sudden illness. He hurried back from Samoa *via* America but was only able with all his skill to prolong

PAUL DAHLKE

RELATIVES REMINISCENCES

translated by

Mrs. P. de S. KULARATNE

her life for a few weeks after his return.

The next trip was taken with the express purpose of studying Buddhism and India and he wrote a great deal about it in his journal "Neu Buddhistische Zeitschrift und Brockensammlung." One little incident, however, to which he has not referred comes back to mind. One day, before the strength of our brother's belief in Buddhism had sufficiently developed to make it impossible for him to kill anything, he was in an Indian shop when the shop man pointed out to him a small insect crawling on his coat. He, with true occidental carelessness and indifference, flicked it off and thereby killed it. He immediately noticed the man's attitude change and become less friendly and he realised that the man had told him the insect was there not out of concern for my brother or his clothes, but so that he might be careful not to hurt it. This lesson he always said was very useful indeed to him and he took it to heart.

The companion picture to this is the episode of the mouse which happened some years later in our country-house on the island of Sylt. A mouse had got caught alive in a trap and my brother wanted to let it out. Owing to some circumstance or other, he was not able to see to it at once, so that when he did get the trap, it had been standing in the sun for sometime and the mouse was nearly dead. Much distressed, he brought the mousetrap to us in the kitchen and said, "Give me some crumbs and some milk immediately. The mouse seems almost dead." Fortunately the animal revived and we noticed that a load seemed lifted from our brother's mind. Our friends, when we told them, laughed at us saying that if the mice were hospitably treated to milk and crumbs, they would certainly make a habit of it.

When Paul travelled, he was very reserved. He avoided table talk and instead of going in to the elaborate ship's dinner every evening, he used to have a little bread and butter and tea in his cabin, a thing

which was quite incomprehensible to his travelling companions. In fact one day he overheard an Englishman say to a lady, "What kind of man is that? He does not drink, he does not smoke, he does not dance. I don't understand him." If he was fortunate enough to find congenial companions, however, he would talk to them in a most stimulating manner.

As a result of his unassuming dress and bearing, he was sometimes not treated with the consideration he deserved. Once—I think it was in Alexandria—he broke journey and went to enquire about the next boat at the shipping office. The clerk looked him up and down and said, "You are travelling third class, are you not?" to which our brother replied, somewhat taken aback, "No, why do you think so?" "Oh, you are going second class, are you?" responded the other, a little more politely. "Certainly not" was the reply. "I travel first in a single berth cabin on account of my health and my difficulty is that there doesn't seem to be such a thing on this boat." The clerk then became most extraordinarily polite but Paul was upset at being mistaken for a steerage passenger, and, going back to the hotel, looked at himself in the glass but found nothing amiss except that he could do with a clean collar. He was certainly never a dandy but he never displayed any eccentricity in his dress.

His great love of music also deserves special comment. There was a time when he would never miss a Symphony concert and he would often go straight from a lecture to the concert hall without anything to eat for fear that he would miss a single note of the music. He was specially fond of Beethoven and wrote a poem on one of his Symphonies. Later, however, he suppressed this passion as being inconsistent with Buddhism, and explained it by saying, "Music deceives us and prevents us from seeing the truth."

If he had a strong desire for anything, it was to go to India, to the places which for Buddhists are the holiest and most sig-

nificant. He said to us once, "I would like very much to go to India again, but on foot and never come back again."

But this wish was never fulfilled owing to his terrible bodily weakness. For several weeks before his death he was hardly able to go from one room to another at home. When we were concerned about his health and begged him not to tire himself out with the Buddhist work at Frohnau, he used to say, "As a Buddhist, I have no right to hoard up treasure." Up to the day of his death he continued his Buddhist work. He went on writing prescriptions even when he took to his bed and he was well able to write his characteristic signature at the foot until a few hours before he died. Smiling and in full posses-

sion of his faculties he fell on sleep on February 29th, 1928.

His work, however, remains though we sadly miss his inspiration. We are doing our best to keep going the Buddhist House at Frohnau and have succeeded so far by dint of extreme economy and joyful self-denial but we are concerned about its future and would welcome any suggestions and assistance from those interested. The place consists of a large area of wooded land, the Buddhist House with a hall, out buildings and beautiful flights of steps and terraces. It is indeed unique in Europe. We are anxious to keep it as it is but we are obliged to appeal to all Buddhists for help so that its future may be assured.

The Light of the World

By Sir WILLIAM SERGEANT

BUDDHISM indicates a religiophilosophical system which claims about 500 million adherents of the 1,400 millions inhabiting the earth. It promotes compassion, love and peace, explains the modern doctrine of evolution as an immutable law and deals reasonably, comprehensively and conclusively with all the so-called mysteries and difficulties of human and material existence.

Buddha is not the name of any person, idol or god; it denominates a state or condition of the mind, resulting from spiritual influence, and means "enlightened." Buddhism, therefore, indicates "Enlightenment."

The first influence of Buddha suggests that the cause of human misery is error ("Sin"), resulting from ignorance, and that recognition and observance of the Law of Life leads to happiness.

The "Enlightened One" invariably commences his ministration by impress-

ing on humanity the "Four Noble Truths," viz :

- (1) That of misery or suffering.
- (2) That of the cause of misery—illusive lust or desire ("Tanha")
- (3) That of the elimination of this cause, and
- (4) That of the means to be employed in its elimination.

By following the "Noble Eightfold Path" disclosed by the Buddha, mortals may obtain immunity and salvation from the miseries of existence, all of which are due to ignorance and impure lusts and unenlightened cravings. This Path comprehends :

- (1) Right Views, Belief, Comprehension and Knowledge.
- (2) Right Aspirations and Resolutions.
- (3) Right Speech.
- (4) Right Acts, Conduct or Behaviour.
- (5) Right Means of Livelihood.
- (6) Right Efforts and Endeavours.

- (7) Right Mindedness, Thoughts and Contemplation.
- (8) Right Meditation.

The following is an important extract from Gotama's celebrated sermon at Benares :

"There are two extremes, O Brethren, which he who strives for deliverance ought not to follow; on the one hand the craving for the gratification of the passions and sensual pleasures is mean, low, degrading, ruinous; it is the way of the worldly-minded; on the other hand the practice of self-mortification and asceticism is gloomy, painful and useless. The Middle Path only, discovered by the 'Tathagata,' avoids these two extremes, opens the eyes, bestows insight and leads to freedom, to wisdom, to full enlightenment, to Nirvana."

Nirvana indicates the state or condition of "Salvation," or Deliverance, the result of atonement, reconciliation and unity with Supreme Being. It is a condition of heart and mind from which all desires for sensate life, for annihilation, for egotistic craving, for manifesting human passions, including selfishness, greed, envy, ill-will, malice, hatred, lust, apprehension, sorrow and fear have been eliminated. It is a condition of supreme resignation to Divine Will and Law, possibly the highest state of Spirituality which man is capable of now experiencing on earth. It is the state in which the Spirit in man proclaims His transcendental consciousness, His immortality, and renders man conscious of that unlimited Power which controls all material and lower conditions of life. It is possible that only one who has experienced this state can dimly realise the inexplicable and perfect inward peace termed "Nirvana."

This is the condition of heart and mind which artists of all nationalities and periods endeavour, with imperfect success, to depict in the faces and poses of the millions of figures and representations of the Lord

Buddha, revered by Buddhists, not as idols, but as imperfect material reminders of the Blessed Master who gives to the world that sacred revelation of the ages—"PEACE."

The Noble Eightfold Path includes the "Five Observances" or "Precepts" of the Laity, to refrain from :

- (1) Taking Life.
- (2) Stealing.
- (3) Impurity of life.
- (4) Lying, slandering and deceiving, and
- (5) Taking intoxicants or narcotics to the injury of body or mind.

The Enlightened therefore reverse, love and follows :

- (1) The Lord Buddha as their guide.
- (2) The Law of the Enlightened and Free, viz :—Truth, which involves justice and mercy, and
- (3) The Order, as teachers and expounders of the Law of Life.

The last words of the Buddha, Gotama Siddhartha, Prince of Kapilavastu, were, *"Behold now, O Brethren, I exhort you; decay is inherent in all compound things. Work out your salvation with diligence."*

The Seven Jewels of the Law are : (a) Purity, (b) Calmness, (c) Comprehension, (d) Bliss, (e) Wisdom, (f) Perfection and (g) Enlightenment.

This religion, philosophy and teaching can be condensed into one word—"Justice;" for under the operation of the Universal Law (i.e. "Karma") every man gets exactly that reward or punishment which he has deserved.

Buddhism is summed up thus in the words of the Buddha and repeated by those who profess and unfeignedly believe :

"To cease from all sin,

To get virtue,

To cleanse one's heart,

That is the Religion of the Buddhas."

The early aim of the Layman is to conquer "Tanha" or desire, which is the out-

come of ignorance. To this end Gotama spoke as follows:

"Not mortification, not shaving one's head, not praying, not fasting, doing penance or living in poverty, purifies him who has not overcome desires What avails a shaven head, oh fool, what, a garment of rags? Within thee is wickedness, but thine exterior feigns sanctity."

As a Law of Life, Gotama Buddha stated:

"If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall come from me . . . Like a beautiful flower full of colour without scent, the fine words of him who does not act accordingly are fruitless."

Buddhism reveals and teaches the Law of Life that leads to happiness and peace.

Buddhism keeps in the closest touch with Science, which cannot reveal any-

thing opposed to its teaching. Among the duties of the Brethren, as laid down by Buddha, are those of "instruction in science and lore." Without Buddhism religion could not be revealed and science could not advance.

Finally there are no doctrines or dogmas connected with this religion. Nothing is to be accepted blindly and without the strongest inner conviction, whether it be written, handed down or taught by word of mouth: all are to guard against presumed spiritual inspiration that may prove false, and from any profitless sophistry of gifted teachers. All are enjoined to believe only when the word, written or spoken or handed down by tradition, is corroborated by reason and conscience. "For this," preached the Lord Buddha, "I taught you—not to believe merely because you have heard, but when you believed of your own consciousness, then to act accordingly and abundantly."

An Outline of the Avatamsaka Sutra

By

Beatrice Lane Suzuki

OF Mahayana sutras, the *Kegon*, the *Hokke* (*Saddharma-Pundarika*) and the *Nehan* (*Nirvana*) sutras are the most outstanding, and among these the *Kegon* is important because it is considered to be the teaching given out by the Buddha Sakyamuni just after his enlightenment, and in consequence, his enlightenment is made the centre or pivot of the sutra's substance.

The sutra is called *Avatamsaka* in Sanskrit and in Japanese *Keon*. The full Japanese title is *Dai-ho-ko-butsu-kegon-quo*: *dai*—great, *ho*—normative, *ko*—all-pervading, *butsu*—enlightened one, *kegon*—adorned with flowers. The title means: "How beautiful is the Enlighten-

ed One who has grasped the great all-pervading Truth which is the normative principle of the universe."

The scope of this sutra is very grand. On the ocean of it like a mirror everything is reflected and revealed. In form it is bold and grand, yet delicate and subtle. It is one of the supreme works of the world.

There are two complete translations, one in sixty volumes translated by Buddhaghosa of Northern India, in the Eastern Shin dynasty, 418-520 A.D. The *Kegon* sect uses this sixty-volume version. And one in eighty volumes was translated by Sikshananda, of the T'ang dynasty, 695-699.

The forty-volume sutra translated by Prajna in 196-797, called the *Fugengyogwanbon* "Practice and Vows of Samantabhadra" corresponds to the *Gandavyuha*. This forty-volume *Kegon* (*Gandavyuha*) together with the *Jujikyo* (*Dasabhumika*) and other sutras makes a complete *Avatamsaka*. The *Gandavyuha* occupies about a fourth of the *Avatamsaka* and is complete in itself. It is the *Nyuhokkaibon*, chapter on Entering into the Universe through the Practice and Vows of Samantabhadra, and describes the pilgrimage of a youth called Sudhana in his efforts to enter the Dharmadhatu and his consultation with fifty-three good friends. It is the *Pilgrim's Progress* of Buddhism.

This sutra is not so much preached by Buddha himself, for he is for the most part silent; it is rather a dramatic description to reveal the contents of enlightenment. The Bodhisattvas and devas are active, but their activity is performed under the will of the Buddha, and the infinite varieties of activity shown are a revelation of the Buddha's power. This point must be remembered, that although he seems to be a silent participant he is in reality the true actor and preacher since all the others are performing and speaking through him. In so far as Buddha is the preacher he is Vairochana the Supreme Buddha, the Dharmakaya, rather than the historical Buddha Sakyamuni. According to this sutra, the human mind is the universe itself and identical with Buddha, and it is said that Buddha, Mind, and Beings are one and the same. This is a famous saying and expressive of Mahayana philosophy.

This sutra is said to have been spoken three weeks after Buddha's Enlightenment in a state of meditation and in the Dharmakaya form.

Samantabhadra plays a most important part. He is supposed to represent the student stage not yet in a perfect state of supreme enlightenment. But all the preaching is really the preaching of the Dharmakaya and is enlightenment or Truth

itself which is personally called Vairochana. Exoterically, the Buddha in enlightenment may mean the mendicant under the Bo-tree, but esoterically he is the pervading and permanent Dharmakaya and this world is no longer an ordinary world but the universe, Dharmadhatu, consisting of interpenetrating worlds.

The action of the sutra takes place in seven places and there are nine assemblies. Of the seven places there are three on earth and four in heaven. Those on earth are: 1. under the Bo-tree, 2. the bright palace, and 3. the Jetavana grove; and those in heaven are: 1. the dwelling of Indra, 2. the dwelling of Yama, 3. Tushita, the dwelling of Maitreya, and 4. the Taketsu or Paranimitta. The eighth assembly is the Jetavana Grove repeated and this gives the story of Sudhana's pilgrimage, the subject of the forty-volume *Kegon* or *Gandavyuha*. The assemblies take place in range from earth to heaven, and then to earth, again beginning with Sakyamuni's enlightenment under the Bo-tree, and then ranging to the heavens showing the unimpeded movement of the Buddha's mind.

Although the first seven assemblies make Vairochana the master, each assembly has its own central personality who unfolds the brightness of his wisdom through the power of the Buddha. Of all the Bodhisattvas, Manjusri and Samantabhadra are the chief ones, Manjusri representing Wisdom (*prajna*) and Samantabhadra Practice (*carya*). These two attributes are two aspects of the Buddha's enlightenment for the contents of the Dharmakaya, Wisdom and Practice, complete the attainment of Enlightenment. Wisdom is necessary for the first step, but Practice completes the stride, so as Samantabhadra represents Practice, the stress of this sutra is put upon this Bodhisattva.

There are forty steps of Practice and among these are ten stages or Bhumis. These ten stages are significant. The chapter on them is circulated as an independent sutra known as the *Jujikyo* or *Dasabhumika*. The last assembly is called the *Nyu-*

hokkaihon or "Entering the Dharma-dhatu," and this is the chapter which also became independent bearing the title *Gandavyuha*.

The fifteenth chapter is the *Jujuhon* on the ten States and describes the stages of the Bodhisattva from "the cherishing the first thought for enlightenment" to the attainment of full Buddhahood.

In the sixteenth chapter the pure deeds of the Bodhisattva are described. Succeeding chapters enlarge upon this theme. The twenty-fifth chapter is interesting because it preaches the doctrine of Parinamana (*eko*), the turning of merit for the salvation of others. Chapter Twenty-seven deals with the Vows of Samantabhadra. But the most illuminating chapter of all is the thirty-ninth describing the ninth assembly, "Entering into the Universe," and it is this chapter which makes up the *Gandavyuha*. It deals with belief, understanding, practice, and enlightenment, which are after all nothing but one's own mind, and this one mind enters into universality and becomes enlightenment itself.

Interpenetration is the doctrine taught in the *Kegon*. When we look at the world in the spiritual light of Vairochana Buddha, we see it full of radiance, indeed a world of pure light. Everything in this world is interpenetrating, everything is mutually conditioned and conditioning. All things are one and that one is the Supreme Reality which embraces them.

"All the Buddha-lands and all the Buddhas themselves,
Are manifested in my own being, freely and without hindrance,
And even at the point of a single hair a Buddha-land is perceived.
The Buddha-lands as innumerable as particles of dust,
Are raised from one thought cherished in the mind of the Bodhihattva of Mercy (Samantabhadra),
Who, practising meritorious deeds in numberless kalpas, hath led all beings to the Truth;

A Buddha-land resteth in every particle of dust,
And the spirit of the Buddha like a cloud covereth and protecteth it.

"All lands are interpenetrating in the Buddha-land,
And they are countless in number,—a phenomenon beyond our understanding:

There is nothing that does not fill up every quarter of the universe,
And things are inexhaustible and immeasurable and move with perfect spontaneity.

All the Buddha-lands are embraced in one Buddha-land,
And each one of the Buddha-lands embraces in itself all the other lands;

But the land is neither extended nor compressed.

One land fills up all the ten quarters of the universe,

And in turn the universe with all its contents is embraced in one land,
And yet the world as it is suffers no damage.

"In every particle of dust throughout the Buddha-world,
The creative power of Vairochana Buddha is perceivable;
His voice resoundeth over the ocean of universal salvation,
And wherein all beings are brought under his control."

When we do not see this radiant world of the Buddha's enlightenment in which Pure World everything is interpenetrating, the Buddha feels sorrow for beings and puts forth his activity to help all these beings to attain enlightenment. The Bodhisattvas follow him and through their own practice of the six virtues of perfection (*naramita*) help suffering beings to attain supreme enlightenment.

"The Buddha is our refuge, unsurpassed and peerless,
He removeth the sufferings of all beings;
If they desire to see him face to face,

He appeareth to them like the full moon over the mountain high."

Now let us consider the *Gandavyuha*.

Once Buddha dwelt at Sravasti in the grove of Jetavana in the garden of Anathapindika. In that assembly there were five hundred Bodhisattvas headed by Samantabhadra and Manjusri. All the members of the assembly were waiting for the Buddha to preach. Then he entered Samadhi (deep meditation) and as soon as he did so the forests of Jetavana suddenly became so wide that they became filled with an inexpressible number of worlds and many Bodhisattvas from the ten quarters came and worshipped the Buddha, composing verses of praise. Buddha issued a ray of light from between his eyebrows and illumined the Bodhisattvas and all the ten quarters and thereby the Bodhisattvas were filled with compassion to benefit all beings.

Manjusri went out from the Pratisthana to the human world going south and preached the Mahayana doctrine to many people. While he was staying in the city of Dhanayakara, among his audience of listeners was a handsome youth of a noble family, Sudhana. While Sudhana was listening with the desire to learn, lead, and perfect the life of a Bodhisattva, Manjusri looking over the audience perceived the young Sudhana and knew his aspiration, so he advised him thus: "You must find a true friend to help you in your search. Go to Myoho Mountain in the country of Shoraku and there you will find a Bikhshu Sagaramegha (Tokuun). He will give you good advice."

Sudhana set out on his journey, visited Sagaramegha who taught him wisely and then sent him on to another friend. In this way he was sent to one friend after another until fifty-two friends in all had been visited, and at last he came to Samantabhadra, under whose teaching he perfected his vow and entered into the Dharmadhatu (Supreme Reality).

In this story of Sudhana we can see that Samantabhadra plays the chief part

as master and Manjusri as the guest, and the activity of both of them is represented by the youth Sudhana who visits fifty-three good friends seeking advice and finally attains entrance to the Dharmadhatu. It is the story of Enlightenment of "entering into the universe" by means of the practice and vows of the religious life of Samantabhadra.

In regard to the good friends whom Sudhana visited besides Manjusri who appeared three times and Samantabhadra and first and the last, there were fifty in all. What kind of persons were they? If we classify them we will find that there were five Bodhisattvas, five monks, one nun, eight householders, a physician, a perfume seller, a sailor, two kings, two laymen, four laywomen three of whom were ladies and one a heavenly maiden, several children, a number of deities, a mendicant, a hermit, and two Brahmins.

In the *Gandavyuha*, we find the Mahayana tendency to lay stress upon lay people rather than upon monks, and among all the friends we find only five monks. Not all of the friends were aristocratic and wealthy. One was a perfume seller, one a sailor, and one woman a courtesan.

Sudhana during his pilgrimage was seeking without by asking help of others and he passed through many experiences mental and spiritual, but later he realised that true knowledge must come from within. The fifth-third friend was Maitreya who directed Sudhana to go to Manjusri to ask about the law by which he could enter into Samantabhadra's religious life.

The last volume of the sutra is devoted to Samantabhadra's Ten Vows and the desire to be born into Sukhavativyuha (that is, Pure Land).

The Ten Vows of Samantabhadra are:

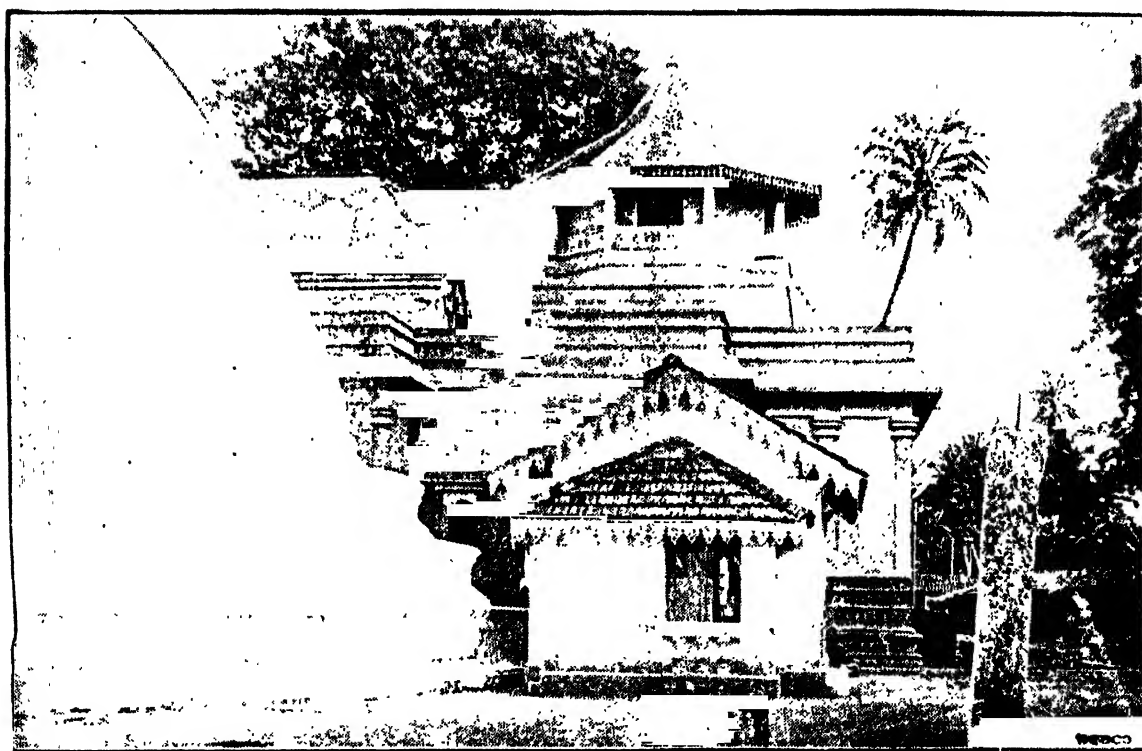
1. To worship the Buddhas;
2. To praise the Tathagatas;
3. To make offerings to all the Buddhas;
4. To confess past sins;
5. To rejoice in the virtues and happiness of others;

6. To request Buddha to preach the Law;
7. To request Buddha to live in this world;
8. To study Buddhism in order to teach it;
9. Always to benefit all beings;
10. To turn the stock of merit to others.

These vows are the basis of the Bodhisattva's life in Mahayana Buddhism. This last part concerning Samantabhadra's Vows has been issued separately, and is

known as the *Fugengyogwanbon* ("Practice and Vow of Samantabhadra").

The story of Sudhana is ultimately an epitome of the entire *Keron* sutra. In the background is always the Dharmakaya. Every activity depicted is really the activity of Dharmakaya. It is a sutra of Enlightenment and emphasises the fact that all beings can be reborn in the house of the Buddha if they obtain enlightenment. The previous portions of the *Ara-tamsaka* emphasise this and the Sudhana chapter states it practically.



A TYPICAL CEYLON BUDDHIST TEMPLE

FOREIGN NEWS *India and Far East*

World-wide Celebration of Vesak Urged

Mr. S. C. Bose
Elected Congress
President

SEUL

ALLAHABAD

•RESOLUTIONS urging the propagation of Buddhism throughout the world were adopted at a Conference of Buddhists held at Seoul, Korea, attended by Chinese, Koreans and Japanese.

THE RESOLUTIONS demanded the close co-operation of Buddhists throughout the world in a campaign for spreading Buddhism "so that mankind may be benefited by the grace of the Buddha."

To spread the teachings of the founder of Buddhism, the publication of Buddhist books, pamphlets and magazines in various Western languages was advocated and several committees were created to discuss ways and means for carrying out the project.

Celebration of the birthday of Buddha, as a world-wide practice similar to the observance of Christmas, was also urged in the resolutions.

Wars Toll
In Shanghai

SHANGHAI

WAR'S toll in Shanghai alone is now computed by insurance assessors at the staggering total of £60,000,000. Eighty per cent. of the Chinese-owned factories in the Yangtsepo and Hongkew districts are listed as "totally destroyed."

Chinese factory losses alone are put at £50,000,000. The other £10,000,000 represents damage sustained by property belonging mainly to foreigners. In Pootung and Hongkew 5,255 factories are now piles of ashes and twisted steel.

Science Should
Increase Our
Happiness

LONDON

THE urgent need for the application of scientific method to social and international problems was stressed in a National Institute of Industrial Psychology lecture by Sir Richard Gregory, Editor of "Nature."

"Although scientific discoveries may be prostituted in the cause of war," he said, "it must be acknowledged that the advance of science has on the whole led to an enormous alleviation of human suffering and an increase in the capacity and facilities for happiness."

As science was responsible for the industrial developments and economic changes which had caused violent disturbances in our social structure and provided also the means by which civilization might commit suicide, it had a duty to guide the human race in the wise use of the powers it had created.

MR. S. C. BOSE has been unanimously elected the President of the fifty-first session of the Indian National Congress to be held at Haripur this year.

After an interval of 15 years, the office of President of the Indian National Congress will again be held by a Bengali.

Thus the mantle of the late Mr. C. R. Das, the last Bengali to exercise an India-wide influence in Congress affairs, descends upon the youthful Mr. S. C. Bose.

At 39, Mr. Bose will be the youngest President in the history of the Congress. He is also the thirteenth Bengali to become President. In the early days of Indian nationalism, the eastern province vied with Bombay in playing a leading part in the movement.

French Citizenship Now
Available To
Indigenous People

PARIS

FRENCH citizenship is now available to the indigenous peoples of French Indo-China and French West Africa, with the condition, however, that the would-be citizen shall have had ten years military service or service for the state, or five years of either if a graduate of a secondary school.

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FOREIGN NEWS *India and Far East*

New Buddhist Vihara Opened

Bengal Buddhist Association's Work In Calcutta

CALCUTTA

A NEW VIHARA was declared open at 1, Buddhist Temple Street, Calcutta, on the 11th December at 8.30 a.m. by Sir Sarvapalli Radhakrishnan, the Vice-Chancellor of the Andra University. The Vihara, which is erected through the efforts of the Bengal Buddhist Association, is an imposing structure.

Immediately after the opening ceremony was performed a public meeting was held in the temple premises presided over by Mr. Svama Prasad Mookerjee, Vice-Chancellor of the Calcutta University, at which many interesting and instructive speeches were made urging the people the necessity of living a life as propounded by the Buddha.

Buddhist Temple Wrecked Images Intact

SHANGHAI

A BUDDHIST temple in the vicinity of the famous Lanhwa Buddhist Pagoda was wrecked in a Japanese air raid. Though five priests were slain not one of the temple's images was damaged.

Precedence of Duke of Windsor

IN the new "Burke's Peerage," 26,500 alterations have had to be made in its 950,000 facts.

The abdication of King Edward has caused a reshuffling in precedence. The official ranks of thousands of people have been changed.

The Duke of Windsor now takes precedence as a member of the Royal Family immediately after the Duke of Kent, as the youngest son of his father. The Duchess ranks as the last, or twenty-ninth duchess in order of creation.

Since 1900, 400 new peers have been created. The titles that have become extinct since that date have helped to reduce the total number of peers, but an early extension of the Chamber may be necessary.

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LOCAL ACTIVITIES Colombo and Outstations

Buddhist Rights at Buddha Gaya

AN ASSURANCE that he would introduce a bill in the Bihar Legislative Council before the middle of this year, asking for Buddha Gaya to be placed under Buddhist control, was given by the Premier of Bihar when he was interviewed by a deputation of Ceylon Buddhists.

The delegation also saw the Premier of Madras, Mr. Rajagopalachariya, and Babu Rajendra Prasad, who assured them of their whole-hearted support.

The conference with Babu Rajendra Prasad lasted three hours, at the end of which he said, "Justice and fairness demand that Buddhists should have control over the place where Buddha attained his enlightenment."

The Advocate-General of Bihar was also of the same opinion. He assured the deputation that it was not a party question, but a world question.

The present position, he thought, should be corrected by legislative measures where all else had failed.

The Bihar Finance Minister is also in entire sympathy with the movement.

A conference with the members of the Council was held at which they raised the following questions:—

(1) Would the Buddhists accept the Prasad Report of 1925?

(2) Would they agree to restrict membership of the Buddhist Section of the proposed Committee of Management to Indian Buddhists alone?

They expressed the opinion that public opinion was entirely in favour of the first proposal but that it was divided on the second point.

The deputation urged the claims of the Buddhists for full control and the vital importance of Ceylon and Burma being represented on any managing committee.

The Prime Minister of Bihar, who was interviewed next, readily acknowledged Buddhist claims and undertook to introduce the necessary legislation as stated earlier.

The deputation also interviewed Sir Maurice Hallet, Governor of Bihar. They assured him that they wished the Buddhist section of the proposed committee of management to be confined to British Buddhists alone.

The deputation consisted of Nanda Thera, Dr. Cassius Pereira, Messrs. Neil Hewavitarne, A. Ratnaike, H. L. Ratwatte, and Lakshman Seneviratne.

Brakmachari Devapriya Valisinha, the General Secretary of the India Maha Bodhi Society, also assisted the preliminary work of the deputation, acting as interpreter on several occasions.

Awkana Buddha Shelter to be Erected

A PERMANENT shelter is to be constructed over the colossal statue of Awkana Buddha, in the North Central Province. It will cost Rs. 6,000.

This particular statue has been neglected for centuries, but in 1933 an effort was made to protect it. Rs. 900 was expended in preliminary restoration work by the Railway Buddhist Workmen's Association.

The work included clearing the area surrounding the statue, which was over-grown with weeds and jungle shrub.

Further work, however, had to be suspended owing to certain provisions in the Buddhist Temporalities Ordinance.

It is now hoped to complete the restoration work through the philanthropy of a well-known Buddhist family in Colombo and the subscriptions collected by the Railway Buddhist Workmen's Association.

The shelter is to take the form of a huge umbrella, or a tiled roof.

This statue is a magnificent piece of art 41 feet in height, carved out of rock centuries ago.

It is said to be the work of Dhatusena the father of Kasyapa, of Sigiri fame.

The remarkable image overlooks Kalawewa tank, which is also reputed to have been constructed by Dhatusena.

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LOCAL ACTIVITIESColombo and Outstations

Fresh Powers for Governor Legislation by Message

A NEW Order-in-Council has been promulgated in Ceylon empowering His Excellency the Governor to enact, by a message to the State Council, what is to be known as a "Governor's Ordinance."

The Governor is empowered to take such action when he considers it necessary in the interests of public order, public faith, or other essentials of good government, or to give effect to any of the provisions of the principal Order-in-Council or the new amending Order. This constitutes a variation of the existing formula in regard to certification, which will now be replaced.

The new Order-in-Council conferring wider powers on the Governor than he possessed has caused great surprise among Ministers and members of the State Council. Protest meetings are being held throughout the country and the Board of Ministers who took up this question with the Governor when they conferred with him early this month has decided to memorialise the Secretary of State for the Colonies protesting against the new Order.

First Sinhalese

Woman Proctor

MISS E. R. H. GUNASEKERA, of Union Place, Colombo, is among the successful candidates at the final examination for Proctor students held last month. She is the first woman student to complete the Proctor's course at the Ceylon Law College, and in her first examination won the scholarship by heading the list.

The first Ceylonese girl to enter the legal profession was Miss Obeyesekere, daughter of Mr. Forrester Obeyesekere, the late Speaker of the

State Council. She was called to the Bar in England, and on her return to Ceylon, practised in the Courts.

Sir D. B. Jayatilaka Ill with Malaria of the Malignant Type

SIR D. B. JAYATILAKA, the Minister of Home Affairs and the Leader of the Council, is lying ill suffering from malaria of the malignant type. Sir Baron Jayatilaka who is now on three months' leave has been advised by his doctors to go on a sea voyage.

Duruthu Perahera At Kelaniya Temple

UNPRECEDENTED crowds flocked in to Kelaniya on the Full-moon Day this month to witness the magnificent spectacle of the Annual Duruthu Perahera held in commemoration of the first visit of Lord Buddha to Ceylon. Last year several lakhs of people were attracted to Kelaniya and this year with additional travelling facilities the gathering was even larger.

The present temple is said to have been built on the very spot which was sanctified by the Buddha. In early times when Sinhalese Royalty worshipped at this shrine the temple premises are believed to have covered a much wider area than at present, and the banks of the Kelani Ganga are said to have changed their course since the shrine was first constructed.

Temple of All Religions

A TEMPLE of Universal prayer—the first of its kind in Ceylon—where all the important religions of the world are represented, was declared open early this month at the Ramakrishna Ashram, 44th Lane, Wellawatta.

Built in the manner of temples at Benares, it strikes a new note in the architectural styles of Colombo. Octagonal at the base it is surmounted by a beautiful cupola which is lighted in delicate and soft hues from inside. Images of Christ, Buddha, Shiva, Zoraster, and a star representing Islam are arranged in niches inside, the centre figure being that of Ramakrishna, the great religious leader of Bengal, who taught that all religions lead to the same destination, by different ways.

Colombo's New Mayor Dr. Schokman Elected

BY 12 votes to 10, Dr. V. R. Schokman, Nominated Member, was on January 19th, elected Mayor of Colombo. Mr. Geo. R. De Silva, member for Kotahena, was re-elected Deputy Mayor by a majority of 4 votes, defeating his opponent Dr. E. A. Coorey, member for Wellawatte, who secured 10 votes.

Public Trustee May Register Bhikkus

REGISTRATION of Bhikkus by the Public Trustee instead of by the Registrar-General is reported to be favoured by the Executive Committee of Home Affairs.

The proposal originated with the Ministry of Labour, Industry and Commerce.

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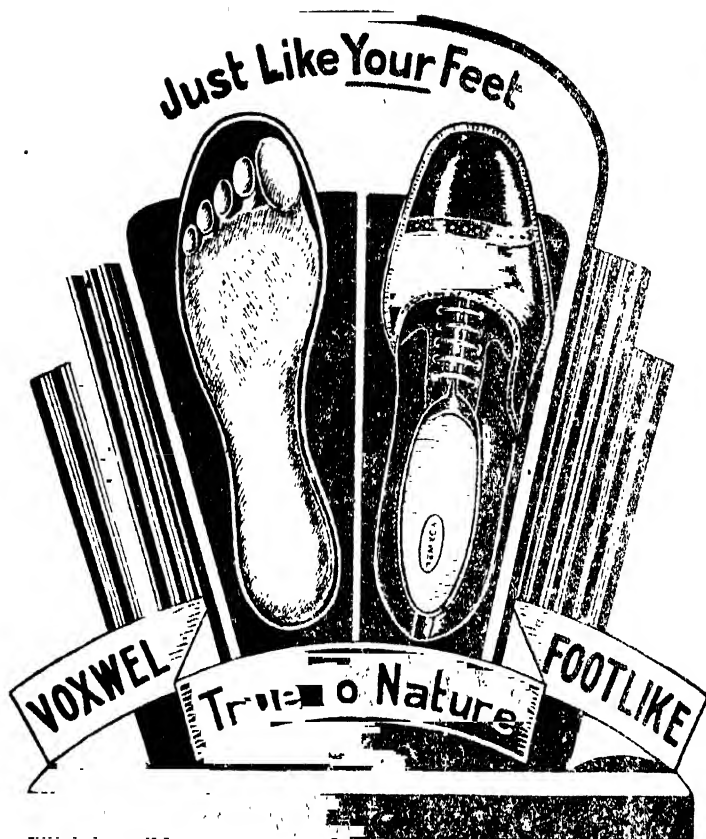
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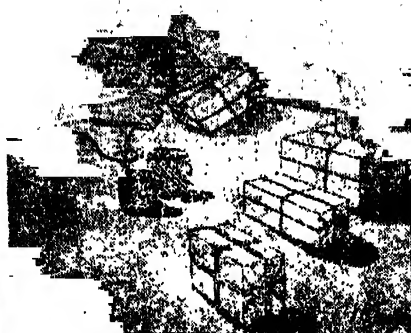
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The BUDDHIST

"Sila Paññanato Jayam"

Editors:

SIR D. B. JAYATILAKA

VINCENT DE SILVA

Vol. VIII

Published in Colombo
By the Central Y. M. B. A.

FEBRUARY 1938

Registered at the G. P. O. as a
Newspaper [New Series]

No. 10

NOTES AND NEWS

SRI PADA

PERHAPS the biggest crowds next to those attracting the Dalada Maligawa will begin their long pilgrimage to Sri Pada this month. It will be a wonderfully orderly line of devout pilgrims which will fill the roads from Hatton on one side, and from Ratnapura on the other, to the sacred peak. The mountain side itself will be streaked with white during day as the unwearied men and women, scale the heights patiently and diligently. The pilgrimage has been made a journey of comparative ease in recent years by the advent of the 'bus and by the provision of regular steps along the mountain path while the number of hostels and *ambalamas*, too, has increased. But there are yet those who trudge the weary miles to acquire added merit, while others make a picnic of the pilgrimage by going to the foot of the peak by car and

light promenade of the rest with mirth and hilarity. The conduct of these holiday makers is to be deplored.

HAND TO MOUTH ?

ONE aspect of re-armament that is troubling thinking people in the world is the problem of food supplies in the event of emergency. Everybody hopes and many experts believe that there will be no war for many years, but peace will only be threatened by any departmental weakness in defensive measures.

It was announced some time ago that Ceylon's supplies of rice was sufficient for about fifteen days. How far is this shortage being remedied and what provision is being made to store and distribute food-stuffs in the event of war ?

There was a grim moment in 1917 when this country was faced with the spectre of famine.

SPAIN WANTS PEACE

WHILE the Big Powers

are still discussing intervention, non-intervention, belligerent rights, talking at large and sending notes here, there and everywhere, one thing is palpable. The Spanish people want peace.

What has this ghastly fraternal war cost Spain—after one year ? Half a million dead. The incalculable suffering of the survivors. Wholesale destruction of property and works of art. General impoverishment.

It is admitted that but for foreign aid the Spanish war would have ceased long ago. When will the Dictators, Fascist and Communist, give war-weary Spain the chance to make peace and reconstruct their unhappy country ?

A struggle between two ideologies is like a war between two religions—it cannot solve anything. Ring down the curtain on the Spanish tragedy and the prospect of European peace will immediately become bright.

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FRIENDLINESS

By NICHOLAS KOERICH

DOES an Arahant exist? We know already that rest is change of labour, but the true rest of an Arahant is the thought about the Beautiful. Amongst multifarious labour, the thought about the Beautiful is the Bridge, is the Might, is the stream of friendliness. Let us weigh the thought of hatred and the thought of Bliss and we shall be convinced that a beautiful thought is more powerful. Let us analyze organically various thoughts and we shall see that the beautiful thought is a real treasury of health. In beautiful thinking the Arahant perceives the stairs of ascent. In this creative thinking is the rest of the Arahant. In what else can we find a source of friendliness? Thus it should be remembered in the hour of strife. When everywhere selfishness closes its shutters when the lights are extinguished in darkness, is it not time to ponder on the Beautiful? Let us not sally or belittle this path! Only upon this path shall we attract that which seems wonderful. And is it not a miracle, this constant link with the Hierarchy! In this sacred bond are contained all physics and mechanics and mechanics and chemistry and the whole panacea. People think that by one short striving one can overcome all obstacles, but this condition in its fulness is extremely difficult for mankind! Why have they cut off their beautiful wings!—Thus says the book "The Fiery World."

"Are you all here?" "Are you all ready?"—call the watchers on the walls of the stronghold. From the towers come the reply: "Always ready! We are on vigil for the Good!" Verily all who strive towards the Good should exchange calls during these dark hours of hatred and dissemination. All hearts searching for Truth should keep united across all oceans and mountain ranges.

At a solemn hour, how not to unite and not to send to all known and unknown friends a word of friendship! Such friendship is not weakness nor indifference. Striving towards Truth is expressed in it. A desire for better constructiveness and for unprejudiced cognizance saturates such friendliness. Perhaps the world never required so urgently these foundations of friendship as now.

Peace to all Beings! But the path of such Peace lies only through that essential friendliness which should fill our hearts at all moments of day and night and at every meeting. Nowhere and never had it been ordained to see an enemy in every neighbour! On the contrary, precisely friendliness is that creative principle, which rejuvenates and transfigures our lives. Countless ages the life on earth had to run in order that again in the sorrow of destruction and oppression we should remember the armour of light—the armour of friendliness. Perhaps someone will say that this is superfluous and may be it would seem that the earthly life flows in sufficient spiritual and bodily superfluity! Perhaps at the hour of dawn we need not feel anguish for the calamities of whole nations?

But one cannot close one's eyes on the ceaseless daily communications about spiritual commotions, about murders of the body and spirit, about threatening visions of falsehood and mutual slandering. Humanity is reaching the limit of disintegration. One must build, one must unferrably participate in that salutary construction as understood in the high conception of Culture. Where are the dictionaries of Goodness, where are those high principles of life, that can cure with streams of Benevolence the ulcers of the world, which have ripened so horribly nowadays.

Not illusory are these calamities. Everyone of us knows of multitudes of facts pertaining to endless horrors, both in private and in public life. The Good as such, begins to appear to many as something abstract, beyond reach and so far-off that it seems futile to strive after it.

But there can be no doubt about this omniscient Bliss, when every human heart in its essence knows what friendliness means. Above all ignorance, slander, vulgarity and treason, everyone—even spiritually impoverished human being—every biped still understands the significance and power of the beneficial smile of friendliness. How can we start discussions and solving of problems, if we do not disarm ourselves through real friendliness. We should not think about the highest matters only which can be understood but by few chosen ones. The Great Teacher opened His Heart to all. All Covenants ordain that which belongs to all. Amidst these simplest fundamentals to all, to all, to all, friendliness is pre-ordained. In flaming hearts such genuine friendliness will transmute itself into Love, into that life-giving, miracle-producing love, which in boundless radiant Benevolence proclaims: "Let all living beings live!"

If someone's heart is yet not ready to contain this all-embracing command, then even for such a heart the simplest daily path of friendliness remains. The path of friendliness, beginning from the hearth, the family, the clan, one's neighbours ascends in a great spiral towards the highest realms.

Much is spoken about the heart. But without the foundation of friendliness what kind of heart will it be? ! Even wild beasts respond deeply when feeling friendliness. How can man avert the

most malicious attack? The eye of friendliness, the glance of goodness, will stop even the most beastly claws.

The illumination of advanced hearts and their light-bringing love has grown out of a simple daily friendliness. This great power originated at that unifying bon-fire, which attracts in dark nights to itself the travellers of the desert. Are we not all travellers? Has not the water of the spirit disappeared in all deserts of life? It is terrible to find oneself alone in the darkness, without armour, when from dense blackness come howls of hatred and mutual annihilation.

Light is needed. Sacred fires are urgently required. The armour of Light is wanted to dispel with its radiance the hosts of evil and decay. And the nearest armour of Light, so beautifully proclaimed in all covenants and testaments, is a pan-human friendliness. The first quality of such friendliness will be incessant creativeness, constructive labour, which will transmute the heavy chains of everyday routine into a festival of spirit.

This creative love, the pan-human friendliness is guarded by the watchmen who call from the walls of the stronghold at a solemn hour: "Are you all here?". "Are you all ready?"

The Mettasutta ordains friendliness in the following wise call:

"As a mother at the risk of her life watches over her own child, her only child, so also let every one cultivate a boundless friendly mind towards all beings. And let him cultivate good-will towards all the world, a boundless friendly mind, above and below and across, unobstructed, without hatred, without enmity." (Mettasutta 7, 8).

DRINK AND NATIONAL

It cannot be gainsaid that education in the basic facts about alcohol is essential to the interests of modern man and his social organisation. It is necessary to present to the educated laity certain facts about alcohol which are well known and universally taught in the schools of medicine at the present day. I have no doubt that all persons, even those often influenced by social customs religious observances, emotional, traditional and political arguments will pay attention to evidence.

I shall begin with fundamental information gathered by biologists upon the effect of alcohol on the germ cell and in genetics and inheritance, and then attempt to present to you very briefly the most recent contributions of the basic medical sciences on certain aspects of the action of alcohol upon man such as, the damage done by alcohol to man's resistance to disease and to his body tissues.

It has been shown that alcohol injected into the albumin of any egg increases greatly the chance of malformation in the developing chick. This might indicate only that alcoholism in a mother might favour abnormalities of development in the unborn child; but it has also been shown that when a male animal is heavily dosed with alcohol before mating, then although the female has received no alcohol, the offspring is liable, beyond the average, to show deformity or to be unhealthy and shortlived.

G. F. Still, Consulting Physician, Hospital for Sick Children, Great Ormond Street, writes as follows :—

"One has to be very cautious in drawing inferences from animal experiments as to what obtains in the human. But clinical observation suggests that where, before the conception of the child, there has been

HEALTH

by

Dr. J. H. F. Jayasuriya

recent alcoholism in either parent, there is risk of faulty development of the unborn child, and it seems likely, in view of these experiments, that frequent indulgence in alcoholic drinks, without actual drunkenness, during pregnancy, may be prejudicial to the child. I have thought—as a result of my own observations, as others have from theirs—that sometimes mental deficiency, that most deplorable of developmental failures, occurred in the child through alcoholic indulgence in one parent or in both."

Alcoholism is not in itself transmitted from father to son. But in many cases there is transmitted a disposition of character which leads almost fatally to alcoholism.

"Professor Clifford Allbutt M.D.F.R.C.P. writes :—

"Drunkenness is most distinctly hereditary. It seems to me to be a very strong hereditary tendency to a special craving." And Dr. Lamer of Paris states, "Hereditary alcoholism is an undeniable fact. Alcoholism strikes a man not only in his own person but also in his descendants."

The Mosaic law insists that the "Sins of the fathers affect their descendants into the third and fourth generations," and the observations of modern medical and Sociological science confirm this important but much ignored statement.

It is the duty of every nation to take steps to enable the new-born child to start out upon the adventure of life with a well-built body and a vigorous constitution, and particularly to prevent the handicap of deformity and the tragedy of a damaged or ill-developed brain, and therefore these fundamental facts should surely be known.

The fact that certain men seem able to assimilate alcohol without obvious evil

effect, simply means that they happen to be strong and stable in health, and so are able to withstand, without immediate signs of injury, the effect of doses which are disastrous to many highly-strung sensitive persons. Indeed this apparent toleration of alcohol is in the majority of cases, only a deception; for, when illness comes to a man of this type, it is found that his tissues show signs of a general lack of resistance in spite of his naturally good endowments in the way of health. Moreover, the real condition of an apparently very strong and robust man who habitually takes large quantities of alcohol will be often demonstrated by the decadence of his children, and grand-children, who are frequently epileptic, mentally defective or vicious, or of impaired vitality.

It is a common clinical observation that drinkers are less able to withstand severe infections, particularly, *pneumonia* than are abstainers. The mortality of *pneumonia* is higher in alcoholics than in other individuals of the same age. Another well known fact is that drinkers who develop *pneumonia* may develop *delirium tremens* an extremely fatal condition.

Apart from lowered vitality resulting from prolonged alcoholism it has been found that even a small dose has a depressant effect on immunity or the body's power to resist infection. Laitinen in a series of 223 patients found that the blood of the drinkers, however little they drank showed less power to kill *typhoid organisms* than did that of the abstainers. So that alcohol even in small doses reduced the resisting powers of the body. Steward found the resisting power reduced in man, after a dose of two ounces of port-wine by 37 per cent. in *tuberculosis*, and by 42 per cent. in *streptococcal infections*. In *Pneumonia* Lambert reports among 1000 consecutive cases in hospital, 50 per cent. mortality among alcoholics, and only a 24 per cent. mortality among non-alcoholics. Weeks in an analysis of a series of 3422 cases showed a mortality of 49.8 per cent. among excessive drinkers, 34.4 per cent. among moderate drinkers and only

22.45 per cent. among occasional drinkers and abstainers. In *Diphtheria* J. D. Rolleston has shown that an improvement in mortality from 5.19 per cent. to 4.53 per cent. has coincided with a reduction in the quantity of brandy prescribed in a London Hospital. In 1925 when no brandy whatever was used his case mortality was the lowest ever recorded there, namely 3 per cent., although the type of disease was the same or even more severe than in previous years.

Above 10 per cent. of *epileptics* owe their condition primarily to alcohol taken either by themselves or their parents. Even a very small dose of alcohol may provoke attacks in an epileptic subject. All epileptics must therefore be advised to refrain from alcohol in any form whatever.

According to Garrod *gout* would be practically unknown with an absence of alcohol in any shape, coupled with an absence of hereditary predisposition derived from alcohol drinking ancestors. Alcohol specially in the form of malted liquors, e.g. beer and stout may be a definite cause for excessive gain in weight. Since fatty tissue has poor resistance to infection or disease and since the corpulent are also in other ways hampered by lack of exercise, alcohol in such individuals predisposes to numerous bodily maladies, especially *diabetes*.

Workers in lead, e.g. printers, plumbers and others, seldom suffer from *lead-poisoning* if they remain total abstainers, and the most severe manifestations occur among the heaviest drinkers.

In the tropics alcohol appears to have a particularly harmful effect in lowering the resistance to disease. Most authorities are agreed that taken before sunset it is more injurious than in temperate zones. Alcohol taken before any serious exertion seems to increase the *risk of heat and sun-stroke*.

Here I would like to refer to the relation of alcohol to *venereal disease*. L. W. Harrison, Adviser in Venereal Disease to the Ministry of Health, writes as follows :-
"When I have had the duty of advising

a young man on methods of avoiding trouble, I have always said that when he finds himself in a company and circumstances which seem likely to result in his taking more alcohol than normally, he should remember that the greatest danger of alcoholic excess lies in its incitement to those things which result in venereal disease.

From recent investigations on the whole alcohol question it is quite impossible to say that any given minimal amount of the drug is quite harmless to our tissues. It is however definitely established, that the habitual use of alcohol in frequently repeated, so-called moderate doses or in intermittent bouts of drunkenness or prolonged excessive indulgence leads to marked degenerative changes in the various tissues and organs of the body. Thus may result for example: chronic gastritis and dyspepsia; serious damage to the liver inducing cirrhosis an invariably fatal condition, disease of kidneys; arterial degeneration and degenerative changes in the heart-muscle leading ultimately to dilatation and cardiac failure. Above all it leads to profound and too often permanent derangement of the nervous system. The manifestations are numerous and varied. There is progressive deterioration of the intellect, the judgment is overthrown, the moral sense blunted, and mendacity appears in the most bizarre forms. Delusions may develop, and permanent mental enfeeblement leading to gross types of insanity may occur.

The Report of the *Departmental Committee of the United Kingdom*, which was appointed to report upon *Physical Deterioration* brought out the following facts:

- (1) That the abuse of *alcoholic stimulants* whether in the form of spirits, wine or beer, is *largely responsible for physical deterioration*, and that it leads to disease in most tissues and organs of the body.
- (2) That alcohol *reduces the natural power of resistance* to disease possessed by healthy individuals, rendering them especially liable to many inflamma-

tory disorders, causing them to suffer much more severely from any illness they may contract, and making their recovery slow.

- (3) That intemperance predisposes to consumption.
- (4) That children of intemperate parents are seriously affected; they are generally of lowered height and impaired general physique; they frequently suffer from paralysis, epilepsy and idiocy, which lead if not to death to their permanent disablement. It was found that the mortality among children of intemperate parents was many times greater than among children of sober parents of the same class.
- (5) That the increase in lunacy and in cases of general paralysis is largely due to intemperance. With regard to *Longevity* the following deductions have been arrived at:—
- (1) Total abstainers are on the whole longer-lived than non-abstainers.
- (2) Moderate users of alcohol who touch it only occasionally are probably as long-lived provided they always maintain moderate habits in all phases of living.
- (3) Those who drink moderately, say an average of two glasses of beer or one glass of whisky per day, have a higher mortality than the average.
- (4) Those who drink occasionally to the point of intoxication, or have a few protracted sprints yearly are distinctly shorter lived than the average.

The Report of the *Medical Research Council of Great Britain* of December, 1923 states:—"It is certainly true that alcoholic beverages are in no way necessary for healthy life; that they are harmful or dangerous if 'certain' precautions are not observed," and that "they are definitely injurious for most persons of unstable nervous system:

Unfortunately quite a number of people of perfectly stable nervous system have after a period of moderate drinking lapsed into inebriety. In the words of Dr.

Clonston:—"It always implies less expenditure of energy to crave than to control." In this trite sentence lies the gist of much of the trouble with regard to alcohol. It is one most prominent characteristic of our modern civilisation that it exerts itself to create "Artificial" needs in all directions, physical and mental, and each one of those enlarges the area of human desire. Such needs and desires soon become hereditary. We feel the need of them because our fathers created them.

In England there has been a reduction of all morbid consequences of drinking, including those mental disorders specially due to its toxic effects, to about one-third of their pre-war frequency. This has been a political rather than a medical achievement brought about by making alcohol dearer and harder to get. The triumph has been won in a contest between boost by the Trade and cost as raised by the State, rather than by precepts.

Looking over this topic of alcohol we are confronted with an astounding looseness in a chapter of human life that causes a great deal of stir and discussion and lamentably little interest. A vast amount of human happiness and misery is at stake, with alcohol the essential component absolutely within the control of man; and which mankind can eliminate if it wants to. It would be incomparably easier than will be the elimination of the "Social" diseases, the crucial factors of which are dependent on the sex impulses.

Admitting that the drunkard is a social misfit, our interest still lies—with those intemperate users of alcohol who do not become irresponsible or guilty of anti-social

acts. Such individuals are almost always ignorant of the basic facts about alcohol: that alcohol decreases resistance to infections, such as tuberculosis and pneumonia, that it causes well recognised degenerative diseases in many organs of the body, and that it even predisposes to faulty development and mental deficiency in their offspring.

Our mental and moral characteristics also, as Darwin remarks, "are the direct outcome of preceding generations, and we, the living generations, are like the living fringe of the coral reef, resting on an extinct basis formed by our forefathers, and shall, in our turn, form a basis for our descendants."

The latest and most authentic statistics in England show that over 10 per cent. of all mortality is due to the abuse of alcohol, and fully 20 per cent. of all disease is traceable to this cause; also, that over 50 per cent. of insanity, idiocy and pauperism springs from this source. All authorities agree that from 75 to 90 per cent. of all criminality is caused by the abuse of alcohol.

The prevention of disease is the most notable contribution of the present generation to civilisation. When one considers the weight and implications of the recorded facts about alcohol it becomes the serious duty of Departments of Public Health and social organisations to use their powers of education to reduce to a minimum the use of beverage alcohol in the cause of national health. Indeed I shall go further and say that the discontinuance of the use of alcohol will mark one of the greatest advances in public health protection that has ever been made.

The PATH TO PEACE

By Sir D. B. Jayatilaka

I HAVE been asked to represent the Buddhist view, but I feel handicapped by the fact that I have not been in touch with this movement and I have not a very clear idea of the arrangements that are in this programme. However, that may be, if any sincere effort is made to promote peace and goodwill among the peoples of the world, it must make a strong appeal to any follower of the Master who taught that evil should be conquered by good and hatred by love.

When I look at this audience, I am reminded of a similar gathering in London in the year 1913. A great Congress was then held and there were many distinguished representatives from all parts of the world. The Conference lasted for many days and there were many important resolutions passed, but in a year, the whole world was plunged into the Great War. I mention this fact to remind you of the difficulty of promoting peace and goodwill among men. I was in London during four years of the War and as a non-combatant saw the sufferings of the people of

this country. In other countries there was even greater suffering. We were told then that the war had been fought to end all wars, but that hope has been belied and as Mr. Lansbury has just mentioned, every nation is arming, every nation is spending millions and millions of money on armaments, on weapons of destruction. So if a greater catastrophe than the last war is to be avoided there must be a great united

effort on the part of all, in every part of the world, to prevent it and that can only be attained by a change of heart, not only among the rulers of the world and statesmen of the great nations, but also among the people. Everything must be changed. The world must be converted to the way of thinking of the Buddha who said on a memorable occasion that "He is not the hero who has killed many thousands in the field of battle. He is the greatest hero who has won self-control." If that ideal can be realized, then there is hope that wars will cease and peace and goodwill will be established among mankind.

An address delivered at the Congress of Faiths, held in London, on 18th May, 1937.



A SECTION OF THE DISTINGUISHED GUESTS INVITED TO THE CONGRESS OF FAITHS. MR. GEORGE LAUNSBURY, M.P. IS ADDRESSING THE GATHERING AND SIR D. B. JAYATILAKA COULD BE SEEN SEATED IN THE FRONT ROW

TRUE SERVICE

Thus it has been written :—

THAT once upon a time in the village of Macala in the land of Magadha, a youth by the name of Magha went where the Elder of the village was engaging men for his work in a spot which was uncultivated and covered with thorny brushwood and loose and projecting stones. Magha on arriving there found comfortable standing room by clearing the herbage and the thorns at the spot where he stood. As he was thus standing another man arrived. The newcomer elbowed Magha away from where he stood and occupied his place. Magha however did not quarrel with the stranger, nor did he show any resentment or feel any anger, but moved on to a new spot, which he again cleared and took his stand. However other men came, each pushed him aside and occupied his place, and each time he went to a new spot and prepared it as before. He did not feel any resentment or anger at these intrusions. He only felt that through his exertions and his patience he had rendered service to others for their benefit and their comfort without receiving any acknowledgment of his service or any expression of thanks for what he had done. This to him was true and useful service that brought to him a sense of joy and happiness. Next day he went to the place of work very early and levelled and prepared a bit of ground and lit a fire. So that many people made use of the place and stood there comfortably, and also enjoyed the warmth of the fire. This pleased Magha very much, for he again realized that he had done a useful service to others without expecting or receiving their thanks or their praise. Thus encouraged in his own mind by the pleasure he derived in

rendering a service for the promotion of the happiness and comfort of others, he determined to extend his activities. Each morning he went out alone and set about levelling and clearing paths and roads in the village so that those who travelled may go about in comfort. He continued in this work day after day. This was watched by another man who eventually questioned him and asked him as to why he thus engaged himself in this work. Magha replied "Friend, I am rendering a service that will relieve many of hardships and discomforts. I do not expect to be remu-

By Dr. W. A. De SILVA

nerated, or to receive personal thanks from those who are benefitted by my exertions. I feel I am rendering a service of merit; it pleases me immensely and it is a source of joy that will lead me to happiness." The stranger was greatly impressed by these words and replied, "yes friend, I shall join you in your true service so that I may also acquire merit with the joy and happiness it leads to. And he joined in the work. Later others joined the party similarly, till there were thirty-two young men who engaged themselves in loving service to the public for increasing their comfort without expecting or receiving praise or thanks.

The chief or Elder of the village noticed these activities and became jealous, feeling that these men instead of spending their time and energy in such work should be made to serve him who was the lord of the village, he thought that they could be made to hunt for him in the forests and bring him meat, they could be made to gather toddy for him and make liquor for his enjoyment. Thus thinking the village Elder sent for Magha and his friends and advised them to give up their activities and work for him for he said, "if you hunt in the forests you will get plenty of meat in addition to the sport and excitement and if you gather toddy you can make liquor and en-

joy yourself." The men refused to entertain the Elder's proposal. The Elder was disappointed and in his selfish greed he became angry and jealous and determined to wreak his vengeance on the youngmen. He went before the king and made a false charge against Magha and his friends. "Sire, a gang of young ruffians is roaming about the villages and are harassing and robbing the inhabitants and I seek your sanction to sieze them and bring them before you for just punishment. The Elder thus getting the king's permission arrested Magha and his companions and brought them before the king for sentence. The king trusted the word of the Elder and without further inquiry condemned the thirty-two men to be executed as robbers by subjecting them to the fury of the elephants.

On hearing this judgment Magha addressed his companions thus:—"Friends, at this juncture we should seek the refuge of the Dhamma and invoke our love and friendliness to all beings, we should not allow angry or evil thoughts to arise in us. We should extend our thoughts of love and friendliness to the king who is condemning us for no cause. We should extend our thoughts of love and friendliness to the village Elder who made the false charge against us. We should extend our thoughts of love and friendliness to the elephant who is to be made to destroy us." This they agreed among themselves and they intently pursued the thoughts of maitriya—love and friendliness. The elephant was brought up intoxicated with toddy and infuriated by the prods of its keepers and the noise of the crowd and was let loose on the condemned men. However when the infuriated animal rushed on and confronted the men who were meditating on love and friendliness, he stopped and refused to attack them. A second time the elephant was urged on each individual separately but as before it stood still before them and refused to injure them.

The king on hearing of this incident realized that these condemned men must be innocent and he investigated the matter further. He then found that Magha and

his companions far from being robbers were engaged in good and useful and unselfish work for the benefit of their neighbours and the public. The Elder had brought false charges against them for his own purpose and to wreak his vengeance on them. The king thus understanding the truth sought the pardon of the men for his unjust action in condemning them. He punished the Elder by making him the servant and attendant of Magha and his men; and further gave the elephant to them as a present from the king.

Magha and his companions thus realized that good work even has its immediate results and they continued with renewed energy the service in which they were engaged in and service for which they did not seek praise and publicity. It brought them joy and led them in the path of happiness and they took their refuge in the noble and good Dhamma for the delectation of men and Devas and their own happiness, joy and emancipation in true service.



ROCK CUT BUDDHA AT ANURADHAPURA

Right Living

This brief span of life let me live
From heart-corroding KLESIA freed ;
My sole ambition be to give,
To serve, and live for others' need.

Thoughts of desire for wealth or name
A shelter in me never find ;
But all thoughts to break THANHA's chain,
Which brings misery to mankind.

Let every word, act and thought
From all pervading MAITRI flow ;
And man's actions in DWESIA wrought
Find in me no respondent glow.

Never my heart for pleasure yearn,
But RIGHT KNOWLEDGE in me e'er grow,
Wherewith to dispel MOHA learn,
And end life's all joy and sorrow.

With virtue let me daily tread,
(But ne'er in sinful paths astray),
And learn to end SANSARA's dread
With peaceful NIBBANA's sway.

—“Abhayanaatha”

The Conquest Of Death In This Life

by Lama A. Youngden

THE first step on the Path is to perceive that with few exceptions men of all races: yellow, brown, white or black, all are dwelling in the ocean of ignorance as the fish are dwelling in the ocean of water. And just as the fish do not realise that the element in which they live is water, as they do not notice the flowing of the water on their bodies, so men do not realize that they are immersed in ignorance and do not notice the effects of ignorance on their lives. Now, if the fish can fail to be conscious of the water in which they are moving how much less are they capable of understanding that dry land exists. In the same way, how can men who are not conscious that they move in ignorance, understand that enlightenment exists.

The world of ignorance does not occupy a special place in the space, it is everywhere impermanency is regarded as permanency, untruth as truth, sorrow as happiness, illusion as reality, it is everywhere where deluded beings run for mirage in an endless round.

However it is said that among the dwellers of the ocean there exist fish called *nya nyima degah* (fish who like the sun). These are very different from all the others inasmuch as they can go out of the water to enjoy a sunbath. As they, if we be lovers of light, we human beings, are capable of getting out of the ocean of ignorance and entering the endless light which dispels the mirage of the harassing round and reveals the Deathless.

Twenty-five centuries ago there lived in the country which is, now, Nepal a prince whose ancestors belonged to the yellow race.(1) He was called Gautama. His father was the Raja Siddhodana who lived

a life of enjoyment upon the labour of his subjects as is still, the custom of Rajas. Gautama also was brought up in luxury, but his perceptive mind soon detected the sinful side of his father's life, its worthlessness and the sorrow masked under what men seek as pleasure.

He perceived that led by desire to action and through action to other new desires that produce other actions, in endless chain of cause and effect, men could not escape this prison-like world.

So forsaking his palace he went forth in search of the way that leads to true freedom and through his own effort, through his own intelligence he discovered that way which is hidden to worldlings and perceived only by sages. Then he proclaimed his discovery inviting men to follow him into the Sorrowless, into the Deathless. And just as the world of ignorance and sorrow is not situated in any special place but exists everywhere where delusion reigns, so also the Sorrowless, Deathless world is situated in no special locality but exists everywhere where *lust*, *hatred* and *stupidity* are not.

We must understand that this world, the very opposite of ours, is not to be reached only after our death or after we have again lived a great number of successive lives. Its gate is now wide open, as the Buddha has proclaimed it, and we may step in it this very day if we reject the three fetters which bind us to the world of sorrow, namely, *lust*, *hatred* and *stupidity*.

These three only stand as obstacles to the way of Deliverance, they prevent in us, the growth of insight as the roots of the couch-grass prevent the growth of the useful plants.

The word of the Buddha was not vain. When he declared he had found the way to the Deathless he really meant it, he was stating a real fact and not speaking in metaphor or parable.

Whether there exist in countries other than Tibet, people who have experienced the truth of this declaration of the Buddha, I cannot say, but what I know is that among the mighty mountains of my native land, there are men and women who can bear witness that in this very life they have attained the supreme goal, tasted the ultimate deliverance, reached the Deathless announced by the Buddha. One must

not expect that these for ever emancipated Enlightened Ones will come to live with the worldlings whose most serious actions appear to them, as the play of six years old children. They know that we do not lack guidance, the Doctrine of the Buddha clearly shows us the way, and those whose spiritual eye is open see the Buddha himself as an ever present Teacher.

Now is the time to strive to escape sorrow and death, to come out of the ocean of ignorance, because now at this very minute it is possible to land on the shore where sorrow and death are not.

(1) A number of Tibetans and Nepalese do not believe that the historical Buddha was of Aryan race. It is a fact that the aborigines of Nepal—where was situated the native place of the Buddha—belong to the yellow race. The opinion that the Buddha was not Aryan is held also by some Western orientalist scholars. Samuel Beal devotes several pages of his book "A Catalogue of Buddhist Scriptures from the Chinese" to interesting arguments in support of his views that the Buddha family descended from Scythian ancestors.



FAMOUS DANBULLA BUDDHIST TEMPLE

FOREIGN NEWS *India and Far East***Buddhism not dead in India**

SAYS INDIAN PROFESSOR

BENARES

SPEAKING on Buddhism, in Benares, Dr B. L. Atreya of the Benares Hindu University said that it was wrongly believed by most people that Buddhism had been driven out of its home of birth. He pointed out that Hindus regard Lord Buddha as one of their Mahavatars, worship him and hold him in great respect and accept his teachings.

DR ATREYA admitted that Buddhism was not existing in India as a separate religion but Lord Buddha never wished to establish a new or separate religion. His mission was to uplift the human race, to serve them, solve their problems and preached to them the Dhamma as he understood it.

**Anti-God Movement
In Europe**

LONDON

THE Bishop of St Albans speaking, at the Canterbury Convocation said that an unofficial anti-God movement was working underground in England from the top of the scale to the bottom.

It was an extraordinarily polite movement and free from vulgarity. It was associated with Russia and the Church must close its ranks and fight it.

**Maha Bodhi Vihara
Exhibition of Pinnacle**

GAYA

THE Maha Bodhi Mandap Vihara built on the Gaya Maha Bodhi Temple 500 years ago by Pandit Abhayaraj, his son Buddhajit, grandson Jivraj and the great grand son Jayanuni, suffered much damage during the last Nepal earthquake and half the shrine came down. Due to the discovery of documents regarding the artistic constructions and to the patronizing influence of His Highness the Maharaja Joodhai Shum Shere Jung Bahadur Rana Prime Minister of Nepal, the shrine will be restored in the immediate future. Already the pinnacle for the restored Chaitya has been constructed in crystal and gold. Last month the pinnacle was exhibited for eight days and there was a great rush of sight-seers and pilgrims, even ladies offering their gold earrings to have a darshan of it.

**Malabar Public Worker
Becomes Buddhist****Priest****To Work for
The Sasana**

MADRAS

MR Majeri Rama Iyer, B.A., M.L., the well-known public worker of Malabar has renounced his household life and has decided to devote the rest of his life for the propagation of Buddhism in Malabar. He is 60 years old and his life experience as a public worker will be an asset to the infant Buddhist movement started some time back in this part of India. He has already taken a prominent part in its work and his decision henceforth to devote all his time for its work will greatly strengthen the hands of Bhikkhu Dhammaskhanda who is working single handed.

**Trebitsch Lincoln
For Tibet**

SHANGHAI

EN M P Trebitsch Lincoln has made an attempt to capture world headlines from Trenton where he now lives as a Buddhist monk under the name of Chao Kung, he cabled to Marshal Chiang Kai-shek appealing to him to come to terms with the Japanese and to co-operate in the formation of a great new Yellow Empire. Under Japanese leadership this Empire, the Abbot claims, could lead a great world crusade for Buddhism.

To his friends in Europe Abbot Chao Kung sent appeals and pamphlets issued by his newly formed 'League of Justice,' which claims that the orderly occupation of China by the Japanese will benefit the East in the long run.

Chinese newspapers claim that Chao Kung has ambitions to become ruler of Tibet.

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LOCAL ACTIVITIES.....Colombo and Outstation

Governor Opens Buddhist Nunnery

"TODAY marks my first introduction to a Buddhist Monastic institution," observed His Excellency the Governor in the course of his address when he declared open on February 12th afternoon the Buddhist Nunnery at Biyagama, Kelaniya.

HIS Excellency was accompanied by Lady Caldecott, and on their way back from the Nunnery they visited the Kelaniya Temple where the beautiful frescoes moved the Governor to exclaim "It is marvellous !"

His Excellency and Lady Caldecott who were attended by Mr. P. M. Remson, Private Secretary to the Governor, were received by Mrs. A. M. de Silva, President of the Viharamaha Devi Upasikarama Society, which is responsible for the establishment of the new institution. Mr. H. Sri Nissanka garlanded the Governor, while Mrs. A. M. de Silva offered a similar welcome to Lady Caldecott. Mrs. Millicent Kotulawala, Treasurer of the Society, and Mrs. Jayawardena, Secretary, were introduced to the Governor and Lady Caldecott.

The Governor and party were then conducted to a hall opposite the building, which was to be declared open, and where a large gathering greeted the gubernatorial party.

Mrs. A. M. de Silva, speaking from the Chair, next offered a welcome to His Excellency and Lady Caldecott, on behalf of the Viharamaha Devi Upasikarama Society.

Mr. H. Sri Nissanka next read the report of the Society for 1936-37,

in the course of which it was stated that Ceylon, which had been the home and citadel of Buddhism since its introduction by the Royal Apostles, Mahinda and Sangamitta 300 years before the birth of Christ, had succeeded in retaining the Buddha's teaching in its pristine purity during several centuries.

The Bikkhuni (Priestesses) Order, now being totally extinct, there still existed in this country an order of the Upasikas (Nuns); but without proper control and protection. The present venture was intended to supply that need.

Exhibition of Unique Manuscript

THE Cullavagge—a unique document of great historical interest, and said to be the oldest manuscript extant in Ceylon—along with a selection of articles from the Casse Lebbe Collection, including temple lamps and tobacco boxes, were exhibited in the Print Room of the Colombo Museum early this month.

The Cullavagge was recently purchased from the collection of the late Mr. H. C. P. Bell. It is in Pali. The manuscript was copied by Medhankara Thera of Beligala.

It consists of 144 leaves and considering its age, is in a very good state of preservation. The covers are painted on both sides.

Sinhalese Typewriter

A SAMPLE Sinhalese typewriter manufactured for a Colombo firm by a typewriter manufacturing firm of Leicester under the supervision of Mr. H. S. Perera, is almost finished and will soon be sent out to Colombo.

It has the same number of keys as an English machine and the difficulty of the greater number of letters than the keys could accommodate has been overcome by slowing down the movement of the carriage for certain letters so that one symbol can be super-imposed on another, thus forming extra letters of the Sinhalese alphabet.

Anuradhapura Attracts Tourists

THE historic ruins at Anuradhapura appear to be attracting many tourists from abroad.

The Tourist Agencies arranging the tours of persons visiting India and Ceylon are now including in the itineraries, particularly of those who travel overland from India to Ceylon, a visit to Anuradhapura.

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LOCAL ACTIVITIES.....Colombo and Outstation

Monk Appeals For Employment of Rodiyas

THROUGH the efforts of Narada Thera, of Vajiraramaya, an attempt is being made by the Minister of Local Administration to secure employment for Rodiyas in Government departments. With this end in view the Minister is circulating an appeal made to him by Narada Thera.

In their attempts made in recent times, a few of them had succeeded in securing employment as labourers under Sanitary Boards, and one even had become a porter in the Ceylon Government Railway.

When Rajasingha I. Fought The Portuguese

AN interesting document, recounting the battles between Rajasingha I and the Portuguese, has been handed over to the Historical Manuscripts Commission for inspection by Mr. E. A. Delgado of Kalamatté.

It is an old book of 100 leaves. The letters are large and there are only four lines to each page.

According to the colophon the document was written by Mudalyar Attangari Wipewardana Abhaya Alahaperuma of Denawaka. The

date of composition is 1587, Saka Era, equivalent to 1665 or 1666 A.D.

This would be in the reign of Rajasingha II.

A Scholarly Monk

A TRULY inspiring personality is the Rev. Nymatiloka Maha Thera, the German Buddhist monk in charge of the famous island hermitage at Dodanduwa, who celebrated his 60th birthday recently.

During the Great War he was interned at Divuladawa and later deported to Australia. He was not allowed to return to Ceylon until 1926. At present there are seven Germans among the dozen monks at his hermitage. This profound scholar is also the author of a number of books in English as well as German.

In his youth he was a musician and artist and he first came into contact with Buddhism in Paris.

Ancient Buddhist Custom Revived

THE idea of a layman entering the Sangha for a temporary period was now scoffed at in Ceylon, but in ancient times large numbers of laymen became monks for temporary periods and derived the benefits of the disciplinary and spiritual training in the Sangha. Thus said Rev. Heenatiyana Dhanimaloka speaking at the ordination of the proprietary planter, Mr. W. K. Jinadasa as a Buddhist monk in the Minuwangoda District.

His idea at present is to be a "Samanera" for about two months only. This is contrary to the prevailing practice in Ceylon, but is in accordance with the custom in Burma and Siam, where large numbers of laymen enter the priesthood for temporary periods.

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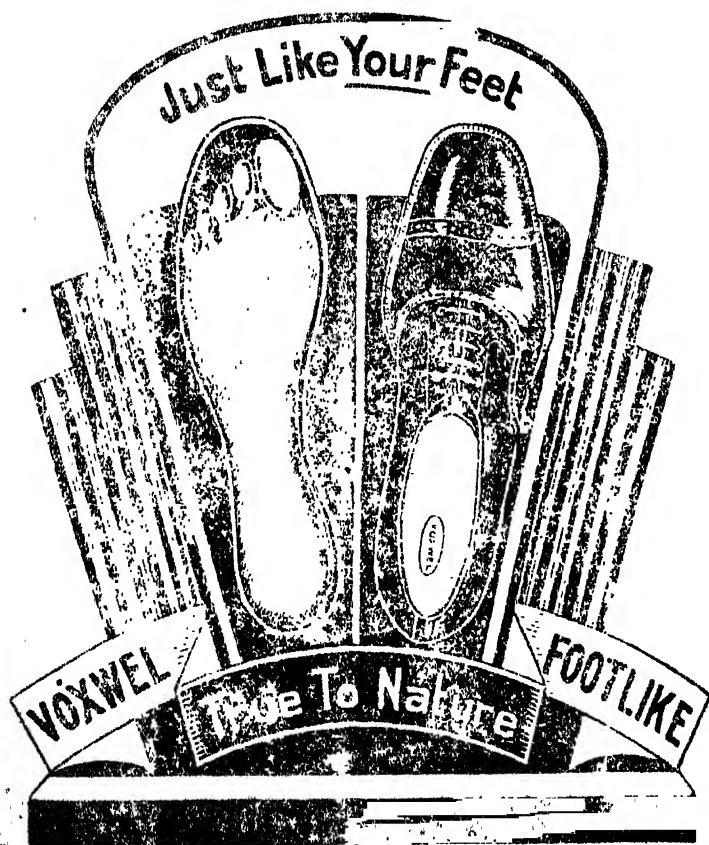
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NOTES AND NEWS

BUDDHISM IN JAPAN

FROM the current issue of the "Osaka Mainichi" we see that the movement for the revival of Buddhism throughout Japan, which has been in operation for some years past, is now gaining ground considerably. The highest class journals are devoting considerable space to Buddhism; radio stations are broadcasting talks on various aspects of the Dhamma, and the output of books on the subject is considerable. Buddhism, it appears, claims by far the greatest amount of attention in the Island Empire.

BUDDHA GAYA

THAT nothing so far has been done by the Hindus of India to solve the Buddha Gaya question to the satisfaction of the Buddhists is greatly to be regretted. It is a great shame for all Hindus that they should allow an individual Saivite Mahant to control the great Buddhist shrine. It is a great surprise that some Hindus do not raise objections against the forcible occupation by an individual sectarian non-Buddhist Mahant of a temple erected in memory of

Lord Buddha, the only Teacher of, and revered by, the whole Buddhist world of 500 million Buddhists. No Hindu can control any Moslem or Christian shrine by such an undesirable means. This is a great injustice to Buddha, Buddhism and to one-third of the world population, which follows Buddha and Buddhism. So long as the Hindus, not to say of an individual non-Buddhist Mahant, will keep control over the great Buddhist temple, the whole world will look down upon the Hindus and say that there is a great injustice in India. May we, therefore, ask that each member of the Indian National Congress take interest in this matter and do justice to the Buddha and Buddhists. When the Indian National Congress demands complete Swaraj from the British Government which is due to the Indians, why should not the Congress, too, do justice by transferring Buddha Gaya to Buddhists.

TIBETAN BUDDHIST SCRIPTURES

IF there is one man in China who is unmindful of the crisis that country is un-

dergoing at the moment, he is Yung Tseng Lama of Shanghai. Seated at the two-foot desk, presented to him by the late Dalai Lama, this learned Lama works fifteen hours a day translating the 101 volumes of Tibetan scriptures with sundry other works on Buddhism into Chinese. He has been at this work since 1931. The stupendous work is expected to be completed in 1942.

BUDDHISM IN AFGHANISTAN

PROFESSOR Atarak, a research scholar in archaeological subjects, has just returned to Istanbul from Afghanistan with a number of specimens of interest to Buddhists. Many Buddha sculptures were among the Professor's discoveries and from these he deduces that there were worshippers of Lord Buddha in Afghanistan many centuries ago. A number of Buddhist edifices, now in ruins and overgrown with jungle, were traced by the Professor. Among some of the coins which the Professor secured include one struck at Kandahar when the country formed a part of Asia.

Knowledge and Ignorance

—By E. J. MILLS—

THESE very commonly occurring words scarcely require any comment in regard to their English usage. But in Buddhism they are technical expressions of very serious import,—*vijja* and *avijja*. There is a close relationship between *vijja* and *visio* (Latin); and the fundamental idea in both word is *insight*. In no other religion are the value of knowledge and the evil of ignorance so much insisted upon as they are in Buddhism. No other religion lays so much stress upon keeping one's eyes open; no other religion has formulated such deep-aid plans of mental culture.

Ignorance has been defined as one of the "depravities"; the other three being Sensual Pleasure, the Passion for Existence, and Heresy. It is also a Defilement; and in some other ways, especially in Mahayana Buddhism, is by no means a merely negative property.

A great deal of our information about Knowledge and Ignorance comes to us from the *Visuddhi-Magga*, a work of the great commentator Buddhaghosha. According to him, Ignorance is primarily want of knowledge of the four noble Truths, viz., misery, the origin of misery, the cessation of misery, and the path leading to the cessation of misery,—all of which it conceals. It is the cause of the karma which leads to unhappy states of existence. And obviously it must have much to do with the development of life.

What then, is the history of our life? When the Blessed One reached his great enlightenment he saw, so he tells us, the universe face to face. After that, he formed no theories, and must be understood to have inquired no more; he knew things as they are, absolutely without illusion. And among other matters as to which he

attained definite and final conclusions, was what is commonly called the Chain of Causation, or Dependent Origination. Perhaps Conditioned Origination would better express the Pali word *paticca*. The twelve items are,—Ignorance, which is the condition for karma; karma, the condition for consciousness,—and thence name and form; the six organs of sense; contact; sensation; desire, attachment; existence; birth; old age, sorrow, lamentation, misery, grief and despair. Thus does this entire aggregation of misery arise. But on the complete fading out and cessation of ignorance ceases karma; on the cessation of karma ceases consciousness; etc., etc. Thus does this entire aggregation of misery cease. Upon this profound analysis the commentator makes a very important remark. It is, he says, dependently upon each other and in unison and simultaneously, that the factors which constitute conditioning originate the elements of being, and that cannot be done if any of their number is lacking. Neither do they succeed each other. Hence we have to draw some very serious inferences. Since neither of them is independent, there can be no such thing as a persistent existence, an uncaused existence, an existence due to an overruling power, or a self-determining existence.

We may also observe that every one of the analytical constituents must involve or be involved in time, space and the physical forces. These, then, cannot be separate or independent realities. The Buddha, indeed, on one occasion expressly stated that the dhamma was above time and space. Independence is an illusion.

Looking back again upon our list, we can readily see that directly Contact happens, we have the condition for Sensation; and it must be precisely at this point that



WONDERS OF ANURADHAPURA

one of our fundamental evils originates,—the belief in the individual Self. But the cause of all sorrow lies hidden in the ignorance from which life grows. If this were destroyed, karma would be destroyed with everything that follows from karma; and the wheel of life would cease to revolve.

I have said that the items (*nidanas*) are expressly stated to be simultaneous and interdependent. We cannot, therefore, call them a "Chain" of causation; rather they are like the knots in a net. Their very simultaneousness, also, quite precludes the notion of time.

Birth, death, ignorance and the rest are all going on together; and it would appear that they stand or fall together. No further information was given by the Buddha. Perhaps he had not formed a very exalted opinion of the receptivity of his age, and, as his immediate object was the salvation of his hearers, there was a number of matters as to which he merely recited the facts, without saying more than that the *dhamma* was like the sea,—deeper and deeper the further one wades into it.

In Mahayana Buddhism, ignorance is considered to be of very great importance.

Ashvaghosha says, "The multitude of people are said to be lacking in enlightenment, because ignorance prevails there from all eternity, because there is a constant succession of confused subjective states from which they have never been emancipated. But when they transcend their subjectivity, they can then recognise that all states of mentation, viz., their appearance, presence, change, and disappearance (in the field of consciousness) have no reality. They are neither in a temporal nor in a spatial relation with the "one soul," for they are not self-existent" (Suzuki's translation, p. 66). "Though all modes of consciousness and mentation are mere products of ignorance, ignorance in its ultimate nature is identical and not identical with enlightenment *a priori*; and therefore ignorance in one sense is destructible, while in the other sense it is indestructible" (*Ibid.*, p. 67). This is illustrated by a reference to water, which can be said to be in one sense identical and in the other sense not identical with the waves upon it. Through ignorance the mind becomes disturbed. On the annihilation of ignorance the symptoms of ignorance will also be

annihilated, while the essence of the mind remains the same. "Birth and death do not necessarily refer to our life only, but in their widest sense to the 'phenomenal world'" (*Ibid.*, Footnote, p. 86). The Japanese Abbot Soyen Shaku (Sermons, Trans. by Suzuki) has a very interesting discourse on Ignorance and Enlightenment. He defines ignorance as "the assertion of self-will, which is the root of all evil and misery in this world. Self-will is ignorance, because it is blind to the truth that the world is a relative existence, that the self separated from other selves is non-entity, and that individuals acquire their reality in proportion as they penetrate the foundation of existence" (p. 126). "When the ignorance of self-assertion is removed, . . . the enlightenment of lovingkindness takes its place . . ." (p. 127). "There is no such distinction (in Nibbana) as light and shade, ignorance and enlightenment, coming and going. When one attains Nibbana—what we thought ignorance is now enlightenment" (p. 129). This ignorance is not, as a separate thing, destroyed by enlightenment. The two are correlatives, and one raises the question of the other. There are no questions in Nibbana.

Knowledge, according to the Buddha, arises with "the six," i.e. the five senses and the mind (which is a sort of sense); and its origin is mainly concerned with consciousness. The mind can doubtless originate knowledge, but not independently.

The exact mechanism whereby knowledge arises is not known; but it obviously comes in through my own "six." Hence there can be no dualism; an external world is an illusion. Bishop Berkeley long since pointed out that nothing can exist without a mind to perceive it. Probably he would have accepted the opening sentence of the Dhammapada.—"All that we are is made by mind." Later on, Professor Perrier, in his *Institutes of Metaphysic*, laid down, as the fundamental postulate of

his system, that "Along with what any intelligence knows, it must have some knowledge of itself." Hence the object of knowledge is binary = self + x . The x by itself is unintelligible and contradictory, though possibly inchoate. Both of these philosophers have shown very clearly to us how it is that self forms so constant a part of our thoughts and practice. Unfortunately, both of them were under the impression that the synthesis of (self + x) was in the long run due to an external power. Turning to the physiological side of the question, we can readily see that knowledge comes to us primarily at the surface of the skin, which is also modified in certain places so as to form special sensory organs. The entire nerve system would appear to be the "organ" of mind, supposing we can use that term with any appropriateness. Here also how evident it is that we know nothing of any external world. Light and sound are not the properties of anything outside us. No sound, for example, exists in the space between its source and the ear that perceives it. The source emits a wave-impulse, and this, striking the tympanum of the auditor, produces what we call "sound." A similar impulse propagated through the ether to the eye, produces "light."

Another point of much importance must be considered here. Knowledge, at its arising, must receive some "attention," however faint that attention may be. So far, it is generally called "conscious" knowledge. To borrow a photographic expression, we might say that knowledge requires the "six" to be "in focus," even if only for a short time. But there is another state of knowledge called "subconscious" knowledge, quite apart from attention and "focus." I may be pardoned, perhaps, if I select another photographic illustration to assist in putting matters more clearly. There has been in existence for many years a well-known process called "chromic printing." To effect this, a piece of paper is coated with chromic gela-

time away from white light, dried, and placed under a negative. On exposure to white light, this so affects the chromic gelatine that a peculiar decomposition of it is brought about, and an image from the negative appears on the paper. The process takes time, and in winter is very slow. Fortunately it has been found that when the action of white light has once been started it goes on even in the dark. So that, in winter, it is a common practice to give only a fraction of the usual exposure, and to complete the effect by removing the print, and hanging it up for a couple of days in the dark, in moist air. Now this is precisely what the subconscious mind does. It continues for us the mental chemistry of the first slight impression, without any call upon our active sense or intelligence. In this way we can economise to a great extent with our apparatus of cognition. Everyone is familiar with the process. Some problem, some anxiety, has been troubling us, and, getting tired of failing to solve the difficulty, we, as we say, "cease to think of it." But the thinking goes on all the same subconsciously; and at some moment—often an apparently quite irrelevant moment—the desired solution "flashes" upon us. This is what a photographer would call "developing the continued proof."

A great deal of teaching is imparted with the aid of the subconscious mind. A mother teaching her young child its native language makes great use of this. She uses no grammar. Her means are touch, gesture, and the offices of material things. Her lessons are "in the air," as we say. So, again, when students are learning in concert, instead of privately. Their neighbours are, without specially intending it, influencing each other's subconscious minds, and all in the same direction.

Now, one of the great differences between West and East lies in the mode of envisaging knowledge. The Western, when a problem presents itself, at once applies himself to investigation, and endeavours

to contrive suitable experiments to yield the information he desires. The Eastern, on the other hand, while by no means denying the value of results gained in this way, mainly concerns himself with meditation, which largely turns on the use of the subconscious mind. He is also very prone to cultivate the *Iddhi* powers, which have been under his consideration from time immemorial. Every now and then we meet with a reference to these in Buddhist literature, and are largely apt to receive the accounts with incredulity. But it is much to be wished that we concerned ourselves in a systematic effort to cultivate them. So far, we have not gone much beyond water-finding, telepathy, and thought transference, but have done nothing really to understand or control any of them. They have been, we can scarcely doubt, worked out for us by the subconscious mind.

Of the various kinds of knowledge, scientific knowledge is the most reasoned,—indeed, it has scarcely any other definition. But every scientist knows that all knowledge is impermanent and its truth only relative. The Buddhist can tell him that all knowledge is an intimacy of the self, and is ultimately destined to vanish away. And when the earnest Buddhist seeks to advance to that higher knowledge called *panna* (wisdom), his first endeavour is, "by profound inward concentration (*samadhi*), to watch for every element of self as it arises and associates itself with new objects of thought: the association must be at once contradicted,—there is no self. And further, he endeavours, by associating the fresh object of thought with some other thought that is not of a selfish nature, so to train his mind that, when it recurs it shall be less selfish than before. By a repetition of this practice, otherwise called Right Recollectedness, mental culture is greatly enhanced. As the Self grows indistinct, so the mental insight grows more clear, and the unity of life is perceived as it never was before." Wisdom itself is defined as "insight conjoined

with meritorious thoughts." "Knowledge of the truth, correct insight, and removal of doubt, are various expressions for one truth." When the Buddha attained his enlightenment, he was at first disinclined to promulgate his discovery, being almost daunted by the mental difficulties in the way. "This doctrine to which I have attained is profound, recondite and difficult of comprehension, good, excellent, and not to be reached by mere reasoning, subtle and intelligible only to the wise . . . And forasmuch as mankind is captivated, entranced, and held spell-bound by its lusts, it is hard for them to understand the law of dependence on assignable reasons, the doctrine of Conditioned Origination, and it is also hard for them to understand how all the constituents of being may be made to subside, all the substrata of being be relinquished, and desire be made to vanish, and absence of passion, cessation, and Nibbana be attained." There was, however, no long hesitation; and an encounter with some old monkish friends definitely fixed his intention to proclaim the dhamma to all the world. "Give ear, O monks! The deathless has been gained, and I will instruct you and teach you the Doctrine. If ye will do according to my instructions, in no long time, and in the *present* life, ye shall learn for yourselves, and shall realise and live in the possession of that highest good to which the holy life conducts." "All those who receive the truth will find perfect enlightenment." "Go ye now, O monks, for the benefit of the *many*, for the welfare of mankind, out of compassion for the world. Preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as the letter."

The question may perhaps be asked, How is this high quest related to the common knowledge of everyday life? Is it our immediate duty to set about *vijja*, *samadhi*, *panna*, *nibbana*? Are all the great triumphs of science, all the vast improvements in material conditions, vanities of vanities?

Now our Master was a practical teacher. Never for one moment did he conceal the truth that the higher life was one as free as possible from mundane ties, for this alone gave the best opportunity. But obviously the great bulk of mankind cannot now adopt this. Let us hear what he taught the wealthy Anathapindaka. "My heart," said the latter, "yearns to do what is right and to be a blessing unto our fellow beings. Let me then ask you, Must I give up my wealth, my home, and my business enterprises and, like you, go into homelessness in order to attain the bliss of a religious life?" And the Buddha replied: "The bliss of a religious life is attainable by everyone who walks in the noble eightfold path . . . The dhamma of the Tathagata does not require a man to go into homelessness or to resign the world unless he feels called upon to do so; but the dhamma of the Tathagata requires every man to free himself from the illusion of self, to cleanse his heart, to give up his thirst for pleasure, and lead a life of righteousness. And whatever men do . . . let them put their whole heart into their task."

Lastly, I may be permitted to add that, whatever difficulties there may be at first in comprehending some portions of Buddhist doctrine, there are no mysteries, no unknowable, no agnosticism. Buddhism is a cult of knowledge, not of credulity. Just as in science we can now explain things that twenty years ago baffled our comprehension, so in the dhamma things become clearer as we go on. Eventually, by the sheer nature of karma, we *must* find the better,—nay, the best. Of what consequence is it that the earnest believer cannot explain the Nibbana which is ever the guide of his actions? If we could have asked one of the ancient Mediterranean mariners what was the real nature (which we now know) of the star by which he steered, could he have done aught else but gravely reply, "Sir, I know not; but it leads the ship?" Let us then, looking forward through our remaining lives to our certain goal, work on resolutely in the cult of righteousness and the loving heart.

NIRVANA

BY F. J. PAYNE

CALLED in the Pali dialect "Nibbana," just as the Latin "factum" becomes in Italian "fatto," is the crowning glory of the Buddha's Religion. Enemies have called it annihilation, as if attainment of absolute happiness involved violent smashing; it is the very opposite of violence or force of all kinds. Let us approach the conception from our own world. "Change and decay in all around we see"—strife, murder and unrest. Every noble deed or word or thought is the negation of that strife and Nirvana, is the sure reward. What have we to fear? It is good to be good. Being good means serenity. Whatever that serenity is matters little—it is good.

Immanuel Kant who, next to the Buddha, was perhaps "the greatest philosophical genius that has ever dwelt upon earth," in his "Critique of Pure Reason," "the highest achievement of human wisdom"—after that of the Buddha—clearly proved that Space, Time and Causation reside in the beholder, not in the absolute. All language is framed to describe transient things of space and time; what language therefore can we use to describe that which transcends all space and time? We can only say what it is not. "The world's words are only for this world's uses," Herbert Spencer, impressed by the transience of the world, wisely said: "The one thing permanent is the unknowable Reality hidden under all these changing shapes."

To the Buddhist, Nirvana is the desirable goal of his efforts to attain perfection. The early saints strove to express it in words; they called it, "heavenly drink," the Tranquil, the Unshaken, cessation of sorrow, absence of sin, destruction of desire,

emancipation, the island of refuge, the end of craving, the state of purity, the Supreme, the Transcendent, the Uncreated, the Unchanging, the Imperishable, Ambrosia." King Milinda asked Nagasena, "How is Nirvana to be known?" and the sage replied: "By freedom from distress and danger, by confidence, peace, calm, bliss, happiness; by delicacy, purity and freshness." The Buddha came to preach deliverance from death, and in the classic passage in the Scriptures (Udana VIII. 1, 4, 3) this is how He spoke of Nirvana:—

Thus I have heard. Once when the Exalted One was dwelling in the Garden of Anathapindika, in the Jeta Grove near Savatthi, he taught, awakened, animated and gladdened the disciples with a religious discourse on Nirvana. Attentively they hearkened, gave heed, considered it, impressed it on their minds; and thereupon the Exalted spake this solemn saying:—

"There is, disciples, a realm devoid of earth and water, fire and air. It is not endless space or infinite thought, nor nothingness, ideas nor no ideas. 'Tis not this world nor that, nor sun nor moon. I call it neither coming nor departing, nor standing still nor death nor birth; it is without a basis, progress or a stay; it is the end of Sorrow.

"For that which clingeth to another thing there is a fall; but unto that which clingeth not no fall can come. Where no fall cometh there is rest, and where rest is there is no keen desire. Where keen desire is not naught comes or goes, and where naught comes or goes, there is no death, no birth. Where there is neither death nor birth, there neither is this world nor that, nor in between—it is the end of Sorrow.

"There is, disciples, an unbecome, unborn, unmade, unformed; if there were not this unbecome, unborn, unmade, unformed, there would be no way out for that which is become, born, made and

formed; but since there is an unbecome, unborn, unmade, unformed, there is escape for that which is become, born, made and formed."

TRUE LEARNING

Oh, may we learn to face all woe.

To smile on those who give us pain;

To soothe the stranger, friend and foe

And bless all life with Love's sweet reign.

Oh, may we learn to thirst no more

For joys that bring the world no peace;

And learn in time's great shrine to store

The deeds that mankind's joys increase.

May we by thought and word and deed,

Learn to find Nirvana's blissful peace,

When oh, we shall be free indeed,

And know Life's most blessed release.

Oh, may we learn with patience sweet,

To tide o'er Sorrow's bitter sea;

And learn all wordly joys to quit,

With Wisdom's eyes Life's ills to see.

Then shall all hatred in us cease,

An love in us for ever grow;

Then shall we know the blissful peace,

And reach the end of all life's woe.

—HENRIETTA B. GUNETILLEKE

Mahabhir Swami of Kusinagara

by Ananda Kaushalyayana

HOW many of the pilgrims who visit Kusinagara, the place of the Buddha's Parinirvana, know even the name of the Indian Buddhist monk, Mahabhir Swami who toiled twenty long years for the rehabilitation of the historic site?

It is long since I first heard of him and I did not know then that he belonged to the rich and renowned family of Baba Kunvarasingh of Mutiny-fame.

When last I visited Kusinagara, I gathered useful details relating to the Swami's life from the Ven. Chandrasami Thero, the chief of the viharas there, and I have set them forth in this brief biography.

Mahabhirsingh was probably born in 1833 at Ruppura a village three miles from Bhabua (E. I. Ry.). Nothing is known of his parents, but of his family we are certain. His youth was spent on the wrestling and the green village play-ground rather than in the schoolroom. His training was not scholastic but athletic and it stood him in good stead. For when the tocsin of revolution sounded he was ready to take the field as befitted a true Kshatriya.

Of his feats of strength performed during the period of his apprenticeship to the warrior's craft two are remembered still. In one he routed a band of highway robbers all alone by himself and in the other tackled a tiger singlehanded and killed it.

In the rising of 1857, Mahabhir fought shoulder to shoulder with Kunvarasingh. Kunwar was then in his eighties but in the doughty old veteran the Kshatriya fire burned undiminished to the end. He inflicted severe chastisement on the British and defeated them on several occasions. In the end however he was seriously wounded, lost an arm in battle, and succumbed to

injuries. His relatives wished to cremate the remains in the Jagadispur Fort itself. But the Brahmin priests would not hear of it, and insisted on holding the obsequies at the Baksar ghat on the Ganges, according to strict ceremonial practice. While the ceremonies were being performed the English suddenly swooped down on the Fort and captured it. Hearing that the Fort was taken by the enemy, Amarsingh, the young brother of the dead warrior, fled from the country and was never seen again. Mahabhir with some of his trusted friends formed a party of wrestlers and marched southwards, paying their way with prize-money won in wrestling matches. In their wanderings they came to Indore and Mahabhir seems to have impressed the Holkar not only with his manly presence but also by his kinship with Kunvarsingh. After a short stay at the Court of Indore, the party took the road again.

An incident in the course of their journey between Madras and Indore is worth recounting. It appears that the Mahadeva statue in a certain temple was reputed to work the miracle of drinking milk. However much was offered by the devotees it was sucked dry in a short time. Mahabhir's quick eye saw through the whole trick. By a clever design the milk was taken underground and afterwards removed elsewhere and disposed of. Mahabhir had, ever since the fall of Jagadispur, scant respect for Brahmin priests. He had seen how their senseless obstinacy had resulted in irretrievable loss. This new deception which is discovered lessened further his regard for them.

When Mahabhirsingh reached Madras he had only one companion. The others

had left him at different stages of the journey. At Madras he had his last wrestling match and succeeded in overpowering his opponent, a famous Moslem wrestler. Many Europeans witnessed the match. Mahabir got a purse of one thousand rupees for his victory, and he spent nearly half his winnings in entertaining his friends. His last companion left him at ~~James~~ ^{James}varam; and alone Mahabir crossed over to Ceylon. There, he lived five years with an Indian merchant who held Mahabir's family in high esteem. In his travels Mahabir had acquired a smattering of astrology which helped him to make the acquaintance of several Bhikkhus who had a penchant for the planetary science.

But this is how he came to enter the order. During his wanderings in Ceylon he was once afflicted with a severe disorder of the bowels, and was compelled to seek the shelter of an Arama on the way. Ven. Indasabha the first Mahanayaka of the Ramanye Nikaya happened to be the incumbent of the Temple, and Mahabir came under his care. Throughout the illness Indasabha watched lovingly over the sick wanderer. Mahabir, weak and on his bed of pain, was still averse from taking food from the hand of a Non-Brahmin;

but the gentle Indasabha through his kindly ways was able to lead Mahabir out of the maze of caste prejudice. Gradually the Thera could even turn his mind from the distraction of worldly life, and lead him towards the placidity of the life of homelessness. Persuasion and compassion of the Thera wrought a profound change in Mahabir's outlook and culminated in his Pabbajja.

During his short stay in Ceylon, after entering the order Mahabir Swami was able to impress a rich Dayaka who was pleased by the bhikku's recital of Pali Suttas, and presented him with a coconut garden. Mahabir Swami accepted the gift and in turn offered it to his teacher.

When the time for his upasampada came he expressed a wish to receive the ordination in Burma and his teacher approving of it, he left Ceylon with recommendations from the Ven. Hikkaduvae Siri Sumangala, and from Ven. Indasabha. On his way he touched at Pondicherry and Calcutta and reached Rangoon somewhere in 1881 and was ordained probably in the same year.

The last Burma War broke out in 1881 eventuating in the capture of king Thebaw and the state of the country being con-



RUINED POLONNARUWA

sidered unsafe by his teacher, Mahabir Swami was advised to return to Ceylon.

On his way to Burma, when Mahabir Swami touched at Calcutta he desired to pay a visit to the four holy-places of Buddhism in the middle country. He visited Rajagaha and Sarnath. At Sarnath he found that the old bricks of the holy place were being carted to the city of Benares. He obstructed the cart-drivers and stopped them from proceeding further. The matter was soon reported to some European Officer, who came at once and asked what the matter was. Mahabir Swami replied that the place was sacred to the Buddhists and it was improper to demolish the old historic buildings in order to make new ones. The officer realised the force of the objection and appointed a chowkidar to see that nobody removed bricks anymore.

It appears that of the four principal places of Buddhist worship in India Kusinagara made the deepest impression on him. A year later we find the Swami back again at Kusinagara in the company of a Burman chief who was on pilgrimage to the shrine with a retinue of 200 people. Mahabir Swami returned with the earnest wish to make Kusinagara his permanent residence, and when in 1897 the longing to return to Kusinagara possessed him once again he finally left Calcutta and reaching Kusinagara made for himself a hut of leaves where he lived on the alms of the poor farmers of the neighbourhood. He took sometime to get familiar with his surroundings and when he was thinking of acquiring a piece of land for an Arama a rich Burmese dayaka came to Kusinagara on pilgrimage. He was taken up with the determination of the Swami to build a Dharmasala and promised financial help in his attempts to improve the place. Another encouragement which he received was from a European officer. One day when Mahabir Swami was walking by the side of the road, a European officer got down from his carriage and humbly said "Vandami Bhante—Rev. Sir, I salute thee," and invited him to his bungalow.

When Mahabir Swami, in his conversation expressed his desire of acquiring a piece of land, the European officer promised him all possible assistance.

Depending upon the promised assistance of Mr. Khajari and of that European officer, Mahabir Swami came over to Calcutta, but when he returned to Kusinagara, he found that the officer from whom he had expected much was transferred to some other place. Babu Janak Dhari Prasad of Kusinagara advised him to ask a piece of land from the Government which he did; but "NO" came the answer. He bought a piece of land from a Brahmin at the rate of Rs. 60/- per Bigha and started work. After supervising the work for two or three months when he once more went to Calcutta, Mr. Khajari gave him Rs. 1,500 enclosed in a small box. As a Buddhist monk, he would not touch any money with his hands. So at the station of Devaria (District Gorakhpur) when he had to pay a four-anna piece to a coolie, he opened the box before the coolie, and asked him to take his due. Naturally the contents of the box became known to many who were there. In the night when he was travelling in a bullock cart, a few robbers came, turned the cart upside down and fled with the money. The incident on the one hand shows the regard that Mahabir Swami had for the religious precepts, and on the other hand shows that he was a little careless also. But in reality, he was so much confident of his personal strength, that he never expected an incident of that nature.

Be it said to the credit of Mr. Khajari that he acted like a true liberal-hearted donor. He continued his assistance as before without thinking in the least of this loss of Rs. 1,500. The work of construction continued under the supervision of Mahabir Swami till it was finished in 1902. The whole building cost no less than Rs. 15,000, but the number of the pilgrims who came from different countries in all these thirty years and received shelter un-

der its roof far surpasses that figure. The two photos hanging in the verandah remind every visitor of Mahabir Swami and his dayāka Mr. Khajari alike; for neither by himself could have accomplished this task.

In the early years of this century, some European scholars did not believe Kusnagara to be the place of the Pari Nibbana of Lord Buddha. But when as a result of the internal excavation of Pari Nibbana chaitya, the question was decided once for all, a Buddhist family came from Burma with a donation of Rs. 18,000 and caused the complete restoration of the Chaitya. Mahabir Swami did not live to see the restored Chaitya, but he had done his share of the work. In his last days he had given up all other food except fruits, for he began to suffer occasionally from indigestion

and dysentery. All his life he had slept outside in the open verandah. A week before his death his bed was removed inside the room. Even when suffering from severe pain, he was very calm. When questioned about his state of health, his usual answer was 'alright.' On his last day in the month of Chaitya (—1919) he called his favourite attendant Firangia and asked him if he required anything. What could the poor Firangia ask on this occasion except the recovery of his master? Mahabir Swami sent for a shawl and, when it was brought, gave it with his own hands to Firangia. Tears came in the eyes of Firangia and his master, looking compassionately towards all who were present, passed away. This is a short life sketch of that pioneer Indian monk, who had much in his life to teach and whose name I am sure we shall not forget.

THE TEMPLE

Upon the solid breast of some hour hill
Which guard the splendour of an endless vale,
The little temple lies serenely still
Across the passing pilgrim's weary trail.
Within, a massive Bo Tree rears its head,
And in the breeze, emits a silvan sigh
A battered wall of mud surrounds a shed
Which rest and sleep the aged monk supply.

In simple faith, unmindful of his fate,
Like a true sentinel by day and night,
That keeps a secret none but he should know,
A true worn dagoba doth captivate
The pilgrim eye; while all around, the high
Of Perfect Peace gives an eternal glow.

AUSTIN DE SILVA

History of the Buddhagaya Temple

BY A BUDDHIST

THE Holy site at Buddhagaya was first consecrated by the Lord Buddha on the fullmoon day of Vesakha (May) 2510 years ago.

2. From that day onwards it became the central shrine of the Buddhist world. The Lord when He was passing away exhorted the Bhikkhus, Bhikkhunis, Upasakas and Upasikas to visit the sacred site and think of the place with love and devotion as the holy spot where the Lord became the Illuminator of the World.

3. The great Emperor Asoka 236 years after the passing away of the Lord built the Temple and had the site protected by a stone railing.

4. When the great Chinese pilgrim Hwen Thsang visited Buddhagaya he found the great Temple full of Bhikkhus, and he also mentions of the beautiful monastery built by the king of Ceylon.

5. The Temple was always under the protection of the ruling monarchs of Magadha and Bengal until the invasion of Magadha by the Muhammedans.

6. The Temple was destroyed by the Muhammedan general in 1200 A.C. according to Tibetan records.

7. From that time onward the Temple was abandoned as the Buddhists were massacred by the Muhammedan rulers, and the whole place went into decay.

8. In 1727 A.C. the villages Mastipur and Taradi were given to the Mahant Lal Gir. These villages were then adjoining the Temple and the Temple was then in the land called Maha Bodhi in the village called Maha Bodhi which is in the Zemin-dari of the seven anna Tikari Raj.

In about the year 1842 the ruins of the temple which were in the Maha Bodhi Village were by some kind of negotiation

transferred from the survey map of the Maha Bodhi village to the Taradi. The Maha Bodhi village still is under the Tikari Raj, but the ruined Temple strangely is not in the Maha Bodhi village, although the village received its name after the Temple.

In the year 1833 a Burmese embassy visited Buddhagaya when the Tree was standing and the Temple in ruins.

In the year 1875 the king of Burma sent an embassy to inspect the holy site, and it was then that the negotiations began between the Government of Burma and the Government of India to have the Temple restored.

By letter of January 18, 1875, the mahant Hem Narayan Gir, consented to transfer the holy site to the King of Burma.

By letter No. 1177, dated Gaya 8 December, 1875, the Collector, F. M. Halliday wrote to the Commissioner of Patna, informing the latter that the mahant has consented to transfer the holy site to the management of the King of Burma.

In October, 1877, when the mahant contemplated to start repairing the Temple, the Joint Magistrate C. J. O'Donnell directed the mahant not to undertake the repairs thereof. See the Magistrate's letter to the mahant dated 11th October, 1877.

The Burmese began repairing the Temple in 1877 as per letter of the Collector Mr. Halliday dated December, 1877, to the mahant.

In March, 1878, the Govt. of India wrote to the Govt. of Bengal that the Burmese workmen should not begin new work, but only carry out the programme mapped out in 1875.

In September, 1877, Dr. Rajendralal Mitra visited Buddhagaya to inspect the work of Burmese.

In April, 1878, the Burmese workmen were stopped by the Government from carrying out the repairs.

June 4, 1878, the Government of India wrote to the Government of Bengal that the King of Burma was willing to place his workmen under the British officers.

Letter dated 20th June, 1878, from Government of Bengal appointing Mr. C. A. Mills to supervise the work of the Burmese workmen.

By letter dated 2 January, 1879, Mr. Beglar sent to the Collector suggestions about the repairs of the Buddhagaya Temple.

Letter of the Collector of Gaya dated January, 1879, in reply to letter of Mr. Beglar, complains the demolition of land marks of the sacred site by Burmese workmen.

In August, 1879, the Government of Bengal undertook the repairs of the temple. The estimated cost of the repairs was about a lakh of rupees. (See letter of Govt. of Bengal to the Public Works Dept. dated of 9th December, 1878).

In August 2, 1884, the repairs of the temple were completed according to Mr. Beglar's letter to the Collector of Gaya. In this letter Mr. Beglar does not mention the name of the mahant as the owner of the Temple, but asks the Government of Bengal to undertake the repairs thereof.

The Temple was abandoned by the Burmese when war broke out between the king of Burma and the Government of India in 1885.

From 1889 the Temple was completely abandoned by the Government and the mahant.

The Collector of Gaya, Mr. Grierson, writes to the mahant under date April, 1889, that visitors to Buddhagaya are carrying away images and carved stones and that he should have the stones collected and put them in a safe place.

By letter of 20th April, 1889, the mahant

informs the Collector that he has collected the images and stored them in his math in Buddhagaya and asks for a written order to keep the images in the math for future reference.

The Collector Mr. Grierson writes to the mahant that he shall visit Buddhagaya as soon as the hot weather is over.

Under date May 11, 1889, the Collector of Gaya Mr. Grierson issues an order to the Chowkidar that no visitor should be allowed to take away any image from the precincts of Buddhagaya.

The Collector of Gaya under date of 10 July, 1889, writes to the mahant to have the Burmese bungalow repaired. (If the bungalow was the property of the mahant this order to the mahant is irrelevant).

July 25, 1889, the Collector appoints Mr. Maddox to take charge of the Temple at Buddhagaya.

July 25, 1889, Mr. Grierson writes to the Superintending Engineer of the Sone Circle that the Temple is falling into disrepair, and that the villagers are encroaching on temple land.

The Government of Bengal by letter No. 478 AY, 11 February, 1890, writes to the Superintending Engineer to appoint a sub-overseer to act as custodian of the Temple on a salary of Rs. 40 a month.

On the 1st April, 1890, the Executive Engineer took charge of the Temple.

No written order was given to the mahant by the collector that he should take charge of the Temple.

The Commissioner of Patna writes to the Government of Bengal, P.W.D. in letter No. 297 G. dated 21 May, 1891, that there are no papers in his office nor in the Collector's office, Gaya, which can throw light on the rights of Government with regard to the Temple.

By letter dated 4th November, 1891, No. 2498, the Collector of Gaya writes to the Commissioner of Patna that it is not advisable to take any action at present in the matter or to disturb existing arrangements.

The Temple according to the published correspondence is practically the property of the king of Burma. By a verbal arrangement the Government and the Saivaite mahant are managing the temple.

The custodian's salary is paid by Government, the repairs of the Temple are done by the P.W.D. The offerings made to the Tree to the north of the Temple are taken away by the Vaishnavite *pandas* who come from Vishnupad. The rice offerings made to the temple by Hindu pilgrims are taken by the menials of the mahant. The offerings of Burmese Buddhists consist of tinned meat, biscuits candles. They are

taken away by the casteless sweepers. No valuable offerings are now made by Buddhists. The King of Burma offered valuable gifts to the Tree on the understanding that they will be preserved in a specially built paribhoga building as per letter of the king to the Government of India dated December, 1875. These offerings are in the custody of the mahant.

The cost of excavation and repairs were first borne by the King of Burma, later on by the Government of Bengal.

[Compiled from the history of the Buddha Gaya Temple case.]

HAPPINESS

Happy is the Buddha's fate,
For his heart knows not of hate,
Haters may be all around,
Yet in him no hate is found.

* * * *

Happy is the Buddha's fate,
Him no greed will agitate,
In the world may greed abound,
Yet in him no greed is found.

Happily then let us live,
Joyously our service give,
Quench all passion, hate and greed :
Happy is the life we lead.

Dhammapada 197, 199, 200.

FOREIGN NEWS..... *India and Far East*

Monk from Ceylon in Expedition to Tibet

CALCUTTA

A BUDDHIST monk from Ceylon, according to the Associated Press, will accompany the proposed expedition by scholars to Tibet for examining valuable ancient manuscripts of Buddhist texts.

It is understood that they will start from Patna about the end of April.

THE manuscripts, it is stated, are to be found in the vicinity of Gyansa, Sikarta and Lhasa. Only Tibetan and Chinese versions of the manuscripts are in existence and these will be translated into Sanskrit.

The expedition will take the route through Kalimpong and Phari and will stay in the vicinity of the spot where the manuscripts will be found. The Bihar Research Society proposes to bring out a series of these texts in print when translated.

The Bihar Government, at the last session of the Assembly, granted a supplementary demand for subsidising the expedition and the permission of the Tibetan Government is being awaited for crossing the frontier.

Professor A. P. Shastri of Patna College will lead the expedition which will consist of the following:

The Rev. Rahula Sankityana,

Mr. Ganza Saren Singh,

The Rev. Nagappa of Ceylon, and

Mr. A. S. Perera, a photographer and an interpreter.

Similar expeditions have been undertaken previously by Prof. Tucci, an Italian, and the Rev. Rahula Sankityana. The latter has just returned from Soviet Russia.

The report will be made privately to the Archbishop, and may never be made public.

The commission is under the chairmanship of the Bishop of Bristol and Wells (Dr. Francis Underhill). It consists of about twenty members, including two women.

It began its investigations last March.

"Fair clothes" clergymen are visiting sources in all parts of the country, and making reports on what they see and hear.

Mr. E. Oaten, the Manchester spiritualist and editor of "Two Worlds," who recently gave evidence before the commission, said to the "Sunday Dispatch":

"I spoke to the members and came away with the impression that the committee was more concerned with discovering the effect of spiritualism on the Church than with ascertaining whether it was true or not."

Church Holding Secret Inquiry Into Spiritualism

LONDON

CHURCH of England leaders, faced by shrinking congregations, are watching the continued growth of spiritualism and the increasing number of clergymen who openly support the "new religion" in the pulpits in defiance of their Bishops.

THE "Sunday Dispatch" understands that a secret commission of inquiry set up by the Archbishop of Canterbury to investigate spiritualism and its effect on the church will be completed shortly.

More than 70 Church of England clergymen have joined a movement known as the Fraternity of Clergy and Spiritualists, recently formed by Mrs. M. A. St. Clair Stobart, the woman spiritualist, with the help of the Rev. Maurice Elliott, a London clergyman who has just given up a good living in the Church as a protest against its attitude towards spiritualism.

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LOCAL ACTIVITIES.....Colombo and Outstation

School's Class for Bhikkus Ratnapura's Innovation

SIVALL Vidyalaya, Ratnapura, has made more than one original change in the school's system.

A SPECIAL class for Bhikkus and adults; teaching of Tamil to Tamil students as well as Sinhalese students; instruction in their own religion to Hindu and Muslim children are among its latest innovations.

IT is intended to change the school's working hours by starting earlier and finishing before the sultry afternoons, making up for lost time by having classes on Saturdays too.

Attitude of Buddhist Parents Criticised

AN attack was made on Buddhist parents in Ceylon for merely rendering lip service to the faith of their fathers while at the same time sending their children to other denominational schools, at a general meeting of the Nuwara Eliya Y.M. B.A., held at the Gamini school hall, in February last.

Mr. P. Tudawe Pandita Gunawardana, General Manager of Buddhist schools, presided, and the hall was crowded in spite of adverse weather conditions. The aim of the meeting was to see what steps should be taken to resuscitate the Gamini school, the only Buddhist Institution in Nuwara Eliya.

Fervent appeals were made by many speakers, including Dr. G. P. Malalasekera, and at the termination of the meeting there was a ready response, several scholarships being offered and numerous donations being made. The school was handed over to the management of the Theosophical Society.

Ven. Vidurupola Piyatissa, Maha Nayake Thero, explained to the meeting how the Gamini school had been kept alive through the energetic endeavours of its Manager, Mr. Timothy de Silva, for ten years. He said he himself took a personal interest in the welfare of the school and made several attempts to inculcate religion to the children, but he gradually realised that his efforts were wasted.

Narada Thero, speaking next, said that though Ceylon was essentially a Buddhist country, the buildings that struck the eye of a visitor to any of the leading towns were institutions of other religious bodies. It was very regrettable to see the way Buddhism was losing its influence in the Island.

The root cause of that sad state of affairs was the apathy of Buddhists.

Dr. G. P. Malalasekera said that the news of the sad plight of Gamini school was a matter for regret all over Ceylon. He was able to foresee a great future for Buddhism in Ceylon in the near future. No

longer were all posts of importance and carrying high salaries the heritage of religionists other than Buddhists.

Continuing, he said that according to astrology, the first ten years of a child's life were the most to be feared. Once that period was passed, the child could be expected to flourish. Gamini school had passed through those ten lean years, and now was the time to go all out to make it flourish.

Mr. J. N. Jinendradasa said that from his personal experience and that of many of his acquaintances, he knew that those Buddhist children who received their education in other religious schools had a tendency to hanker after foreign habits, customs and ways. He for one had felt ashamed of his name after some years of schooling in one such school. He knew of many instances where children attending such schools felt ashamed to acknowledge their parents in public. Thus Buddhist children grew to look with disdain on the traditions and customs of their little Island.

Once bereft of their nationalistic instincts, they soon developed an inferiority complex. There lay the root cause of the lack of progress among Ceylonese. Italy was suffering from that very same malady until Mussolini rose to revive self respect among Italians. He started with the children, who today had made Italy a country to be respected and feared.

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LOCAL ACTIVITIES.....Colombo and Outstation

High Buddhist Office Vacancy Filled

THE high office of "Upa Sangha Raja," rendered vacant by the death of Sasana Wansalankara Kavi-dhaja Vimalachariya Sasana Sodhaka Ambalangoda Sri Dewanandabhidana Maha Nayaka Thero, Incumbent of Rankot Vihare, Ambalangoda, and of Gangarama Vihare, Horuduwa, Moratuwa, has been conferred by the "Maha Sangha Raja," of Burma, on Bhikshu Sri Saddhamma Wagiswara Kantadampa Malalankara Nayaka Thero, Incumbent of Rankot Vihare, Ambalangoda and Dharmaraja Vihare, Korallawella, Moratuwa. He is now Sri Saddhamma Wagiswara Jinasasana Wasawatsana Wadheeba Kantharawa Dhammasenapathi Malalankarabhidana Sri Lanka Marammanikayika Maha Nayaka, Upa Sangha Raja, Maha Thero. He was the chief pupil of the late Upa Sangha Raja.

The newly-appointed Upa Sangha Raja, who is 73 years of age, is a Sinhalese and Pali scholar of repute, and has edited several books on Buddhism.

Human Treatment of Mental Defectives

THE present procedure for dealing with persons of unsound mind is to be completely changed under the provisions of the new Lunacy Ordinance.

In future such person will not be produced in Court before commitment to an asylum. The present procedure of committing persons of unsound mind to an asylum on the order of the Governor is also pro-

posed to be abolished.

The existing law on the subject, dating back to the Ordinance of 1873, has been revised in the light of the recommendations made on the subject to the Executive Committee of Health by Dr. E. Mapother, the eminent alienist. The drafting of the new Ordinance is now in the hands of the Legal Draftsman.

German to Write On Buddhism

DR. HELMUTH Von Glasenapp, a noted German Orientalist and Professor at Koenigsberg University, who left for Europe in the Gneisenau early this month, is to write a study of Buddhism in Ceylon.

He made an 11-day tour of the principal Buddhist shrines of the Island, accompanied by Dr. G. P. Mahasekera, head of the Indo-Aryan section of the University College.

"It is unique that in Ceylon Bud-

dhism still thrives according to tradition and not in modern dress," declared Dr. von Glasenapp.

"In India and China Buddhism seems to be waning in this respect. And today signs of vigour in Buddhism are fewer in these two countries.

"In my travels round the world, to study Buddhism in its different forms—in Burma, in Siam and in Honolulu, which is a great Buddhist centre—I have not found such keen adherence to tradition as in Ceylon," he said.

Dr. von Glasenapp has already written a book on "Buddhism in India and the Far East," touching on Ceylon, but he hopes to make his new study more comprehensive.

"I really wish I could stay longer," he added, "for I would like to study Buddhism as the people of Ceylon practise it rather than merely from books."

Dr. von Glasenapp visited Ceylon 11 years ago and is impressed by the lines along which Buddhism has progressed since then.

Pinnacle for the Ruwanvelisaya Gilding Started

LARGE numbers of Buddhists from all parts of the Island are flocking in to Hyde Park Corner to witness the gilding of the pinnacle for the Ruwanvelisaya Dagoba which is being carried on now.

BEFORE the actual work of gilding began the Ruwanvelisaya Dagoba Reconstruction Society gave a "dana" to a large number of Buddhist monks. At noon over fifty Buddhist monks chanted "pirth."

MRS. PERERA, wife of Mr. R. S. N. Perera, Ayurvedic physician of Averiawatte placed the first ingot of gold in the sonnex salt gold solution at the auspicious hour.

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COLOMBO. (INCORPORATED)

REPORT

OF THE

Committee of Management

FOR THE YEAR 1937.

The Committee of Management have pleasure in submitting their 39th annual report with the audited statement of accounts for the past year.

MEETINGS The last Annual General Meeting was held on 20th February, 1937, when the present Committee of Management was elected. Since then 34 meetings of the Committee have been held with an average attendance of 9.

MEMBERSHIP The year began with a roll of 386 members; 100 new members were enrolled during the year; 27 members resigned and 4 died, leaving a roll of 455 members at the end of the year. It is with profound regret we record the deaths of Gate Mudaliyar G. F. Perera, Gate Mudaliyar Walter Samarasinghe, Mudaliyar Peter Weerasekera and Mr. J. A. P. Samarasekera. Mudaliyars G. F. Perera and Walter Samarasinghe were very old members of the Association who held various offices from time to time. Mudaliyar Peter Weerasekera's generosity towards the Association was amply displayed during the Carnival held last year. His untimely death has deprived the Association of a great benefactor. Mr. Samarasekera too served on the Committee of Management from time to time and took a keen interest in the activities. Mudaliyar G. F. Perera also rendered valuable services to the Association and was a member of the Committee of Management at the time of his death.

BRANCH ASSOCIATION IN THE FORT A very successful Carnival was held during the last four days in February, 1937. A sum of over

Rs. 10,000 was realised from it which materially helped to increase the funds collected for the purpose. The amount now lying to the credit of the Fort Branch Building Fund is Rs. 28,098.33.

The question of a site for the Fort Branch was duly considered by the Membership Committee and on their recommendation the Committee of Management resolved unanimously that an early application should be made to the Government for a suitable site. The matter is now receiving attention.

LADIES COMMITTEE. We take this opportunity to express our thanks to the President of the Ladies Committee—Mrs. A. E. de Silva—the Hony. Joint Secretaries, the Hony. Treasurer and other members of the Committee who rendered valuable services and helped in the collection of funds in aid of the Fort Branch Building Fund.

FINANCES. The report of the Hony. Treasurer, Mr. V. S. Nanayakkara dealing with the finances of the Association and the audited statement of accounts are appended to this report.

MEETING HALL. This spacious Hall which can comfortably accommodate about 275 persons has been increasing in popularity as a venue for social functions, and we have been deriving a fairly good income from it during the year. This is no doubt due to the fact that we are able to provide many conveniences in return for the payment of the small fee charged for its use.

ABEYRATNE SCHOLARSHIP. Two triennial scholarships awarded out of the income

derived from a property at Kurunegala vested in the Association for the purpose, by the late Mr B. Abeyratne, are now being held by Master S. J. P. Wickremasuriya of Ananda College and Master K. R. Amaratunga of Nalanda Vidyalaya. It is reported by the Principals of these Colleges that both students are making satisfactory progress in their studies.

OUR ACTIVITIES. Our activities have, as usual, been in charge of various Departments elected for the purpose at the last Annual General Meeting.

HOSTEL. During the year the hostel has been well patronised and it has been one of our chief sources of income. We are grateful to Mr M. D. R. Perera who was in charge of the hostel during the early part of the year and to Mr. W. W. Jayasinhe who is at present supervising the working of the hostel.

THE BUDDHIST MAGAZINE. The publication of the "Buddhist" which is issued free to members is being continued by Mr. Vincent de Silva under the guidance of the President. The management is in the hands of the General Secretary and we have the pleasure to record that the magazine is progressing steadily.

RELIGIOUS EXAMINATION BRANCH.
Pupils' Examination. In pursuance of the usual notice published in November 1936, applications for the registration of schools were received till the end of January, 1937. The number of schools registered was 281 as compared with 239 in 1936. The number of candidates registered was 14,627, i.e. 3030 more than in 1936. Of these candidates, 10,565, as compared with 8670 in 1936, sat for the examination, and 6268 were successful, as compared with 4156 in 1936.

A conference of Teachers and Managers of Buddhist Schools, presided over by the President, Sir D. B. Jayatilaka, was held on the 28th November at the Y. M. B. A. Hall when the syllabus for 1939 was adopted, and other matters connected with the Pupils' and Teachers' Examinations were discussed. The distribution of Prizes took place on the same day at 4 p.m. at which Sir Sidney Abrahams presided. The Medals, Cash and Book Prizes amounting to Rs 847.48 were distributed by Lady Abrahams. The cost of the Book Prizes Rs. 200.97 was met, as usual, by the Association and also a part of the Teachers' Prize Fund, viz Rs. 82/-

It has been found that the Pupils in the inland Districts who receive religious instruction once a week, cannot successfully compete with those in places like Colombo where they are taught more often and more regularly. As an encouragement to the former and to enable poor pupils attending village schools to provide themselves with the necessary text books, two prizes of Rs 25/ each have been offered by Mr. A. Kuruppu and Dr R. Wijesekera, Medical Officer of Gee-kiyanakanda Estate, Neboda, for the best schools in Raigam Korale and Pasdun Korale East, respectively.

The Association owes its thanks to all those who have helped the Examination Branch in its activities, especially to the Maha Nayaka Theras and other learned members of the Sangha who acted as Examiners and Editors of Text Books, the Prize Donors, and last, but not least, the Supervisors, who give their services free, travelling at their own expense and also defraying the cost of postage in forwarding answer papers to the Secretary.

Teachers' Examination. This examination was held at Nalanda Vidyalaya on 27th June, under the supervision of the Secretary assisted by the Clerk and Messrs. B. A. and S. S. G. Kuruppu. There were 61 applicants of whom 48, i.e. 30 more than last year, were present. Of these 38 were successful, 12 obtaining the First Class Certificate, 10 the Second Class Certificate and 16 the Third Class Certificate.

The subjects for the Examination in which Sir D. B. Jayatilaka as Chairman of the Committee appointed to deal therewith has taken a special interest, were Buddha Charita, Dharma-pradipikawa, Milindaprasnaya, Satipatthanaya, Pirit, Pali, Sasanaparamparawa, Dhammapada and Abhidharmartha Sangrahaya.

RELIGIOUS PUBLICATIONS. The following books were printed during the year:—

Buddha Charita	Part I	10,000	copies
Saddharma Chandrika	Part I	10,000	"
Buddha Charita	Part II	10,000	"
Saddharma Chandrika	Part III	5,000	"
do	do	do IV	5,000
Lowedasangarawa		5,000	"
Buddha Charita	do IV	2,000	"
Saddharma Chandrika	do II	5,000	"

RELIGIOUS ACTIVITIES BRANCH.—
The activities of this Department have been chiefly confined to making arrangements for the

Sunday sermons and printing the text of the sermon for free distribution. Fifty-five sermons were delivered during the year. Though there was Bana preaching on the radio, as well as at places like Wellawatta, Bambalapitiya, Dematagoda and Kotahena almost every Sunday at this time of the day, our Hall was practically full at every sermon.

Nearly 85,000 copies of the leaflet containing the sermons, printed at the expense of the Association, were distributed during the year among the audience and also among the inmates of the Hendala and Mantivu Leper Asylums, General Hospital, Kelani Vihare and at various other places.

Our grateful thanks are due to the Ven'ble Maha Nayaka and Nayaka Theras and other members of the Sangha for delivering these sermons and writing very impressive and instructive pamphlets on the sermons.

Vesak Celebration. The Vesak was celebrated as usual with a full programme, several members observing Ata Sil. Several special sermons were delivered on Vesak Day and all these sermons were well attended. A Sanghika Dāna given to about 30 Bhikkhus on May 30, brought the programme to a close.

We are very much thankful to the several ladies and gentlemen who helped us in giving the

Dāna and also to those who placed their cars at our disposal for conveying Bhikkhus to and from the Association Hall on Sundays.

SPORTS BRANCH The activities of this Branch are limited to Billiards, Tennis, Ping-Pong, Carrom, Chess and Draughts. The Billiards Table was re-cushioned during the year and it is now in perfect condition. It is hoped that more members will take part in this game. Tennis proved to be a popular game and the average number of members has been about 12. Owing to rain we had to abandon a Tennis match that was to have taken place against the Railway Tennis Club.

Draughts and Chess are not much patronised although the other indoor game Carrom is. One match in Billiards, Tennis, and Ping-Pong was played during the early part of the year under review. It is hoped that more members will take part in the games in the year to come.

LITERARY BRANCH. During the year under review three lectures on General Economic Problems were delivered. Six meetings were devoted to lecture of a miscellaneous character. The thanks of the Association are due to the lecturers, to the chairmen and to all those who helped to make the work of this department a success.

The following lectures were delivered during the year:—

LECTURER	SUBJECT.	CHAIRMAN.
Miss Ranjini Devi	Oriental Dancing with demonstrations	Hon. Mr. W. A. de Silva
Dr. R. Saravanamuttu	Some Civic and national Ideals	Dr. L. A. Rajapakse
Dr. C. I. de Silva	The problem of Tuberculosis in Ceylon	Hon. Mr. W. A. de Silva
A. Gnanaprakasam Esq	Ceylon at the Empire Exhibition, Johannesburg	R. L. Pereira Esq. K. C.
Dr. R. L. Spittel	Veddars and Wild Life	Dr. L. A. Rajapakse
Mr. Nataraj Vashi	Travels with a pair of Bells	S. L. B. Kapukotuwa Esq.

Series of three lectures delivered by B. R. Shenoy Esq., M. Sc. (Lond.) on General Economic Problems.

SUBJECT.	CHAIRMAN.
The Gold Standard and its Future	Dr. L. A. Rajapakse.
Spending and Saving	Hon. Mr. G. C. S. Corea
The Ceylon Rupee	Hon. Mr. C. W. W. Kannangara

LIBRARY AND READING ROOM. We are glad to record that during the year under review a few improvements have been effected especially with regard to the Reading Room. An Indian newspaper, "The Hindu Illustrated Weekly" an Indian Magazine, "The Indian Review" and the Nineteenth Century Magazine have been introduced. Magazine covers for the more important magazines have also been supplied. Above all, the presence of a number of comfortable chairs round the Reading Table has made the place more attractive.

The President has been kind enough to donate some more books to the Library. Our Lending Library still fails to draw a sufficient number of readers. However, there is now an attempt to improve its Fiction Section, and we hope that this will soon make it popular.

DRAMATIC BRANCH. A Dramatic Branch was formed on 22nd October with Messrs

S. L. B. Kapukotuwa, P. C. Thambugala, A. M. de Silva, D. F. Wijeyasinghe and E. C. Wijeyekone as Hony. Secretary. Arrangements are being made to stage a play as early as possible.

x x x x

The above record briefly indicates the nature of the work that has been done during the year. We sincerely hope that in the manner of our discharging the responsibilities entrusted to us we have been able to do our best for furthering the activities of the Association.

In conclusion we beg to thank all our workers for their help ungrudgingly rendered, our members for their wholehearted support, the Buddhist public for their generous sympathy and the Press for their ready courtesy in publishing news connected with the Association.

H. S. GUNASEKARA.

Hony. Secretary

On behalf of the Committee of Management.

REPORT OF THE HONY : TREASURER.

In submitting herewith the usual statement giving details of Income & Expenditure for the year 1937 and the Balance Sheet as at 31st December, 1937, I need only mention that the financial position of the Association has improved considerably during the year. A comparison of the accounts now presented with that of 1927 will show the remarkable progress the Association has made in respect of its finances during the past 10 years. This satisfactory record has been

achieved by adopting a definite policy in the collection of the income and by exercising an effective control over the spending departments.

It is hoped that the Members will continue to give their wholehearted support and their loyal co-operation to maintain this satisfactory financial position which has been built up during the last few years.

V. S. NANAYAKKARA, .
Hony. Treasurer.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO, (INCORPORATED).

Income & Expenditure Account for the year ending 31. 12. 37.

[illegible]

V. S. NANAYAKKARA,

Hony: Treasurer.

TERENCE PERERA & Co.,

Corporate Accountants,

Auditors,

Colombo, 29th January, 1938.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO (INCORPORATED)

Balance Sheet as at 31st December, 1937.

CAPITAL & LIABILITIES	Rs.	Cts.	PROPERTY AND ASSETS.	Rs.	Cts.
Aheyaratne Fund	10,806	43	FREEHOLD PROPERTY : -		
Buddhist Press Fund	14,526	42	Association premises	Rs. 71,641.72	
Building Fund	334	50	Kurunegala property	8,000.00	72
Kurunegala Property, deposit of rent	80	00	Maha Property	500.00	
Security Deposit of employees	115	00			
Lending Library Borrowers' Deposits	46	00	FURNITURE ETC. - -		
Sundry Creditors:-			Less Depreciation	2,659	87
H. Don Carolis & Sons, on A/c furniture	48	00			
Capital Account:-			SUNDRY DEBTORS:-		
Balance at credit on 1. 1. 37	Rs. 70212.16..		Resident members on		
Add excess of income over			A/c of Hostel fees	Rs. 357.30	
expenditure from 1st January			Rent of Kurunegala Property	12.75	
to 31st December, 1937.	1492.44..	71,704 60	Religious publication sales	12.49	
			Loans to employees	21.00	
			Secy. Rel. Examn. unsettled balance	34.63	
			Ceylon Savings Bank, accrued Interest	146.78	
			National Bank do do	67.50	15
				682	
			ADVANCE A/c.		
			Vihara at Mantivu Leper Asylum	345	29
			DEPOSITS:		
			Director of Electrical Undertakings	115	00
			STOCK:-		
			Religious Publications	1,847	79
			CASH:-		
			Ceylon Savings Bank:-		
			On A/c of Abeyaratne Fund	Rs. 3000.00	
			On A/c of Buddhist Press Fund	1913.65	
			Post Office Savings Bank		
			On A/c of Tennis Club.	10.00	
			National Bank of India Ltd.		
			Fixed Deposit - general	5000.00	
			Current Account	2230.18	
			In hand	45.00	12,198 83
				12,198	
				97,990	95
				Rs. 97,990	95

S. NANAYAKKARA.

Hon'y Treasurer.

We certify that we have audited the accounts of the Young Men's Buddhist Association, Colombo, for the year ended 31st December, 1937, and that the foregoing Balance sheet is based thereon and exhibits in our opinion a true and correct view of the Association's affairs, according to the information given to us and as shown by the books of the Association. Arrears of subscription have not been taken into account.

TERENCE PERERA & Co.,

Corporate Accountants,

Auditors.

Colombo 29th January 1938.

YOUNG MEN'S BUDDHIST ASSOCIATION, COLOMBO.

FORT BRANCH BUILDING FUND

Statement of Income & Expenditure from 1st January to 31st December, 1937.

EXPENDITURE	Rs.	Cts.	INCOME	Rs.	Cts.
To Printing and stationery	5	00	By Net Income from 1937 Carnival	10,438	42
„ Audit Fees	25	00	Donations:-		
„ Sundries	58	56	„ Amount Collected by the Ladies Com.	8,527	81
„ Excess of Income over Expenditure	19,032	22	„ Other Donations	13	46
			„ Bank Interest	141	09
Total Rs.	19,120	78	Total Rs.	19,120	78

BALANCE SHEET AS AT 31ST DECEMBER, 1937.

LIABILITIES	Rs.	Cts.	ASSETS	Rs.	Cts.
CAPITAL ACCOUNT:			Advance to Carnival Secretary	50	00
Balance at Credit on 1-1-37 Rs. 9,066. 11..			CASH:-		
Add excess of Income over			National Bank of India.-		
Expenditure for the year			Fixed Deposit Rs. 26000. 00		
ending 31-12-37 „ 19,032. 22..	28,098	33	Current Account „ 2023. 33..		
			In Hand „ 25 00..		
Total Rs.	28,098	33	Total Rs.	28,098	33

V. S. NANAYAKKARA,

Hony. Treasurer.

We certify that we have audited these accounts, and that the foregoing Balance sheet is in accordance therewith. We further certify that the surplus income declared herein is true and correct.

TERENCE PERERA & Co.,

Corporate Accountants,

Auditors.

Colombo, 29th January, 1938.

YOUNG MEN'S BUDDHIST ASSOCIATION.

MANTIVU LEPER ASYLUM VIHARA BUILDING FUND

Statement of Receipts and Payments from 1st Jan. to 31st Dec. 1937.

RECEIPTS	Rs.	Cts	PAYMENTS	Rs.	Cts.
To Balance on 1. 1. 37	9	00	By Balance	99	00
„ Donations	20	00			
Total	99	00	Total	99	00

V. S. NANAYAKKARA,
Hony Treasurer.

FLOOD RELIEF FUND.

Statement of Receipts and Payments from 1st Jan. to 31st Dec. 1937.

RECEIPTS.	Rs.	Cts	PAYMENTS.	Rs.	Cts
To Balance on 1. 1. 37.	58	29	By Balance Carried over to 1938	58	29

V. S. NANAYAKKARA,
Hony Treasurer.

We have examined these accounts and find them to be correctly stated.

TERENCE PERERA & Co.,
*Corporate Accountants,
Auditors.*

Colombo, 29th January, 1938.



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The Buddhist

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THE OLDEST ENGLISH JOURNAL
OF THE BUDDHISTS

EDITED BY

Sir D. B. JAYATILAKA & VINCENT de SILVA

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Editors:
Sir D. B. JAYATILAKA
VINCENT De SILVA

The BUDDHIST

“Sila Paññanato Jayam”

Vol. VIII

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APRIL 24th
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No. 12

NOTES AND NEWS

BUDDHISM IN AUSTRALIA

AS reported elsewhere in this issue a Buddhist society is to be inaugurated in Melbourne in the near future. Meant for the extension of Buddhist and allied thought in that part of Australia, the society is to be started by Mr. Leonard A. Bullen, a recent convert to Buddhism. “At present I know of very few people here who might help me in my undertaking. It is possible you know of one or two here—may be people you have come in contact by correspondence—you could put me in touch with,” writes Mr. Bullen to *The Buddhist*.

We recognise the need for an association as the one contemplated by Mr. Bullen for the moral and cultural education of the masses in Melbourne and congratulate him on the noble undertaking. We wish that our Buddhist brothers and sisters abroad will co-operate with him in his endeavour.

AMERICAN ACTIVITIES

BY the untiring efforts of Upasika Miriam Salanave the Buddha Dhamma has,

undoubtedly, come to stay in distant America. The first step towards the programme of work decided to be carried on in that Continent by this good lady has already taken shape by the establishment of the Western Women's Buddhist Bureau and the inauguration of the Buddhist Extension Service; also the launching of their mid-western branch in Minneapolis. The next step is to start a Buddhist Family Journal. For this she is awaiting support. And the third step is to found a hospice to which women and girls can come to study Buddhism and practice its Noble Path of Purity.

We understand that Upasika Salanave is greatly in need of financial support to carry out her plans for 1938. As many know this altruistic work is only possible by voluntary help. May we suggest that every Buddhist make it a point to contribute his or her mite towards this enterprise.

ANOTHER FILM OF BUDDHA

DRAMATISED and acted entirely by Chinese, the

Life of Amida Buddha makes an unusual film which has just arrived in Canton. Called “The Light of the World” the picture was made by the Chinese. In some way it is amateurish. It has an authentic and curiously moving atmosphere. The acting resembles that of simple people taking part in a mystery play. It is oddly restrained though one is struck by the beauty and grace of the Chinese monks taking part in it.

SISTER DHAMMADINNA

THE American Buddhist nun, sister Dhammadinna, who has been studying the Dhamma in Ceylon for over two years, proposes to take the message of the Buddha to her countrymen. Sister Dhammadinna was educated throughout in Paris and was converted to Buddhism in China where she led a monastic life for some time. Ever since her arrival in Ceylon she has been studying Buddhism ardently. It is her intention to conduct religious campaigns in American hospitals and prisons with the help of Buddhist nursing sisters. We wish her success.

Sri Lankapura

By Dr. W. A. de Silva

The City of Ravana

EVERY land has its history. Some countries have been more fortunate than others in being able to trace their history to remote ages, through written records or through remains of cities and temples.

Ceylon has both records and remains that enable her to go back to early times and envisage various phases of her culture and progress. There are faint echoes recorded in some of the chronicles of traditions of cities that existed hundreds and thousands of years since. These be mere whispers. There are later records and describe the Island, its cities and its people.

One of the oldest epic poems of the world is mostly concerned with this Island. Lanka is the theme of Ramayana the Sanskrit Poem composed by the Rishi Valmiki to commemorate a great event: A war in which the Aryans with the help of aboriginal races defeated and destroyed the power of the Rakshasas. The King of the Rakshasas was Ravana and the centre of his Empire was Lanka with the capital city of Sri Lankapura. Ramayana is recited by the Aryans as a triumphal song.

Narada the messenger of the Gods was bursting with pride at the discomfiture of the Rakshasa race. He repeated the story to the mouth of an anthill for want of a better audience. Valmiki the Rishi, practising austerities under a tree in the forest, was covered up by this anthill and so he heard the great story. He sang it in twenty four thousand slokas to the tune of the voice of a bird which was lamenting the loss of her mate.

Ramayana gives a vivid description of the chief city of Lanka and of the Island in general. Lanka's scenery, hills valleys,

dales and forests, its people and their prowess, its riches and resources, the spiritual and material progress of its people are all given in much detail in the course of the beautiful poem.

Ravana the King of Rakshasas had a vast Empire which he and his proud people ruled from their Island home. Countries as far as the Himalayas and the Godavari, were under his sway and protection.

The Rakshasas were not colonists, but were imperialists. They exercised power and wherever they subjected a people they protected them and exploited them. The wealth of their out-lying possessions drifted to their Island, till it became extremely rich and powerful at the expense of her dominions.

The Aryans who were gradually coming down from the north were conquerors pure and simple. Wherever they went they exterminated the aboriginal tribes and occupied their land as the Western Aryans did at a later period in such places as North and South America, Australia and South Africa.

A day came when the Aryans decided to fight the Rakshasas. With the aid of the aboriginal races who revolted against their overlord and after an arduous campaign the Aryans succeeded in destroying the power of the Rakshasas. In this destruction revolt of her own subjects in the dominions under their protection and the treachery of the brother of Ravana, the ambitious Vibhisana played a great part. Vibhisana expected to succeed to the throne of his powerful brother and reign over Lanka. The invaders of the land installed him in office but he dared not face his people. He languished far away from the capital city

and died a disappointed man as other treacherous men in other ages.

The capital city of Lanka, Sri Lankapura, was situated in the South-East Coast of the Island, on the heights of Trikuta Hills---the three peaks. It was founded long before Ravana came to the throne. The rich and prosperous city with its thousands of streets, was built by Kuvera. Kuvera was the wealthiest Monarch in all traditions. Kuvera conquered Lanka from the Asuras. All the Asura Princes fell in the struggle except one. The one who remained fled the country with his sister. They went to the Court of Vaishnavas father of Kuvera and the handsome and fascinating Asura Princess became a Queen of Vaishnavas and Ravana was their son. Ravana in due time marched against his half brother and after defeating him wrested the kingdom of Lanka and became its powerful Monarch. Lanka was resplendent and prosperous. There were numerous flourishing cities, besides the capital city. In the poet's words Sri Lankapura was :--

"A city bright and rich that showed
well ordered streets and noble road
Arranged with division fair
with multitudes in court and square
". . . . Stately mansions rise
Like pale hued clouds in autumn skies
Where noble streets were bold and bright
And banners waved on every height"

The description of a banqueting hall of a palace shows a material civilization hardly equalled in a modern luxury city.

"That spacious hall from side to side
With noblest fare was well supplied
There quarters of the boar and here
Roast of the buffalo and deer
There on gold plate untouched as yet
The peacock and the hen were set
There deftly mixed with salt and curd
Was meat of many a beast and bird
Of kid and porcupine and hare
And dainties of the sea and air
There wrought of gold ablaze with shine
Of precious stones were cups of wine."

The country showed an advance in all directions, in science they were pioneers who made many discoveries. Ravana's court had mathematicians of note and architects and medicine men to whom are attributed many a work even at the present time. Skilled artisans, workers in gold and precious stones all had perfected their arts. In war they considered themselves invulnerable. Their weapons were well wrought. They had fighting machines and were versed in the use of fire and gas and of directing forces of various description. In the arts of peace, too, they took no mean part. Ravana himself was a great devotee who had practised Yoga till he was able to extract many secrets of nature. There were many devotees who passed their lives in religious practices.

"Crowds with hair in matted twine
clothed in the skins of deer and kine
whose only arms which none might
blame
were blades of grass and holy flame."

The Rakshasas had developed the use of an aerial car. The one used by Ravana was known as Pushpaka.

"Obedient to the master's will it moved
over wood and towering hill, a glorious
marvel well designed."

The only article that Rama took away from Lanka was this car in which he travelled back to his country with his rescued queen Sita and his faithful brother Laksman.

At this period people of Lanka lived intensively. In that very intensity there was the seed of destruction. The bubble of life swelled in an ever increasing splendour of colour and shape. It was pricked by fortunes of a war. It burst hardly leaving any vestiges of its former pride of place. Today the plains of Uva, the beautiful and indulging patana are shown as the country that was burnt by Hanuman, the faithful ally of Rama. They

stand for ever as a symbol of devastation where not even a forest will grow again. Sri Lankapura, the city of Ravana, is seen no more, it was engulfed in a tidal wave and was submerged in the sea with many another town. A part of the Trikuta rocks in which the city was built is

seen in the south-east coast of Ceylon in the great and little Basses off Kirinda. They carry light houses as beacons to lead weary mariners to safety. To those who contemplate the fortunes of past generations, they should be beacons of life's passage.

PEACE

Behind those glittering spangled orbs
Glowing eternal in the skies,
Divinely sweet one lyre throbs
Vibrant with unheard melodies:
Oh, let the heart of peace commune
With this celestial far off tune !

Behind those vast and varied scene
Of nature's canvas splash'd with tints
Thro' all the rainbows on her screen
The one original Artist prints
The picturesque symphony of peace
Oh, drink this to the very lees !

Like some calm waters clear and deep
Lock'd nothing in a mountain vale,
Where friendly sunbeams glowing deep
Serene, untouch'd by storm or hail,
And lull'd in laps of solitude
Those waters smile in peaceful mood.

So doth the man within him feel
When falls his narrowing self away
That rapturous silence gently steal
Enkindled by the heavenly ray:
Ha, then life's endless wanderings cease
On shores of Love ! - on shores of Peace !

-P. N. MENON

Karma And Rebirth .

— : By Bhikku B. Ananda Metteyya :—

NOT long after the demise of the Lord Buddha, one of His disciples, an able speaker, called Kumarakassapa, who was journeying from place to place, stayed for some time near the city of Setarnya in Simsapa Wood.

In those days there lived in the city a learned and wealthy Brahmin called Payasi Rajanna. Although he was not convinced by them he still clung to his old nihilistic ideas fearing that if he gave them up he would lose the esteem of his followers among whom he was held in great honour.

When he heard that the learned Thera was staying near the city he came with a great throng of Brahmins and householders to question Him concerning life after death.

Greetings being over the Brahmin began, 'Venerable Kassapa, I believe that there is no other world nor spiritual beings, nor any result of deeds good or bad.' The Thera knowing that he had come to argue for argument's sake, and not for elucidation wished to make him reveal his foolishness and abandon his obstinacy. So He began, 'I will question you Payasi about these things and you may reply as you please.

'What do you think, Sir, of the Moon and the Sun ? Are they in this world or in another ?'

Brahmin.—Venerable Kassapa, they are not in this world.

Thera.—Then this is evidence of another world. Similarly you may be sure that there are results of deeds good and bad.

Brahmin.—Nevertheless, in spite of what you say, it seems to me that none of these exists.

Thera.—Have you any proof, Sir, to establish such an idea ?

Brahmin.—Yes, Venerable Sir, I have.

Thera.—Please tell me what it is.

Brahmin.—Venerable Kassapa, I have had friends and relatives who have killed

animals and committed other evil things. When they were on their death bed, I visited them, and reminded them of their evil lives and that in the opinion of religious men they were destined to a future state of misery, and I asked them to return and tell me if such a miserable state became indeed their lot. They consented. It is now long since that they have died, but they have not returned nor have they sent me a messenger to tell me of their fate. And so I cannot believe in the existence of another world nor the appearance of spirits nor the punishment of evil deeds.

Thera.—Suppose, Sir, that a culprit is brought to you and you order him to be beheaded. When the executioners take him to the block he begs for permission to go to his friends and bid them farewell. Would they allow that man to go ?

Brahmin.—Venerable Sir, he would not be allowed to go and would be beheaded in spite of his wailing.

Thera.—In exactly the same way, Sir, executioners in the Pit cannot have granted a second's leave to your friends to visit you or send for you.

Brahmin.—But in spite of what you say I still cannot change my views.

Thera.—What reason have you for this ?

Brahmin.—On the eve of their death I have visited certain of my friends and relatives who have led strictly moral lives. To each of them I said, 'Sir, you have been upright and pious; according to the statements of religious men you are bound for heaven. If the promise is fulfilled, I beg you to return and tell me of your new existence. They all consented, but though they have been long dead still no messenger has come from them. It is for this reason that I deny the possibility of life after death.

Thera.—Suppose, Sir, that you find a man sunk head deep in mire and you make your servants take him out, bathe him and adorn him with garlands and take him to the upper palace where he may enjoy every kind of pleasure. Would this man be willing to plunge himself again into the mire ?

Brahmin.—No, Venerable Sir, he would not.

Thera.—How can that be ?

Brahmin.—Because it is foul, stinking and repulsive, Venerable Sir.

Thera.—Even so, Sir, are men foul and repulsive before the eyes of Devas, they are offended a league away by the smell of man. How then should your friends who have been reborn among Devas wish to visit you ?

Brahmin.—Nevertheless in spite of what you say I still cannot change my views.

Thera.—What reason can you have for that ?

Brahmin.—To other relatives and friends who had led righteous lives I paid visits on the eve of their death and asked them if they were reborn among the Devas to return and tell me. Though they all promised not one of them has come to me. This is my reason for denial of life after death.

Thera.—Permit me to question you again. A hundred years of ours are but a day to Devas of the Tavatimsa Realm. Thirty such days for them make up a month and twelve such months a year. A thousand of these heavenly years make their life span. When they had enjoyed the celestial pleasures at least for two or three days if your friends had intended to visit you how could they have been able to find you ? Could you have lived long enough to receive them ?

Brahmin.—Certainly not, Venerable Sir. But how can we believe that there are beings called Devas in a realm called Tavatimsa and that their life span is so long ? I neither see nor believe such things.

Thera.—Suppose, Sir, that a man born

blind should affirm that there are no such things as colour and light, would his statement be true ?

Brahmin.—No Venerable Sir.

Thera.—In the same way, Sir, in your arguments you are like the man born blind. You cannot see the life after death with your physical eye. But there are recluses and Brahmins who live in solitary places and who having devoted themselves to the culture of their minds have attained the power of clairvoyance. It is they who can see both this and other worlds.

Brahmin.—Venerable Sir, in spite of what you say I still cannot change my views. Those recluses and brahmins who lead a religious life are averse to death, they desire happiness and shrink from sorrow. If they knew of their happiness in the next life they would commit suicide in order to enjoy it and to escape their present troubles. But this they never do because they cannot be certain of this life after death.

Thera.—Please listen to me. There was once a brahmin who had two wives, one of whom had a son. When he was ten years old the second wife also conceived. But unfortunately the Brahmin died before the child was born. The boy seeing this said to his step-mother, 'mother, now all this property is mine. Commit it to my care'. But she replied 'Wait, son, till I bring forth my child. If it be a son, he also will claim a share, and if it be a daughter you will marry her. Again and again the boy asked her for his heritage. At last, anxious to see if it was a male or a female child in her womb she ripped up her belly with a sword. And so through her folly she destroyed both her unborn infant and herself. Even so, Sir, the foolish will meet with ruin if they are too eager for future pleasures. But the wise and virtuous attend the natural maturity of events. Being virtuous they value their life, for the longer they live the greater merit they acquire. The lives of such

men are of benefit to many. Though they are sure of happiness after their death, they do not commit suicide.

Brahmin.—Venerable Sir, one day my servants brought a criminal to me and I had him put alive into a big jar. When its mouth had been closed with a piece of wet leather and sealed with clay it was put into the furnace and the fire was kindled. When I knew that the criminal was dead I ordered the servants to take out the jar and to unbind its mouth. I watched carefully for the soul to come out. But no soul appeared. From this evidence too I concluded that there is no life after death.

Thera.—Permit me to question you again. Do you remember ever to have dreamt during your siesta that you were enjoying yourself in gardens or in groves?

Brahmin.—Yes, Venerable Sir, I can remember such a dream.

Thera.—During your siesta were you not surrounded by your attendants?

Brahmin.—Yes, Venerable Sir, they were attending on me.

Thera.—Did they see your soul leaving your body to go to these gardens or re-entering on its return?

Brahmin.—They have not said so, Venerable Sir.

Thera.—Then Sir, if they cannot see your soul either leaving or entering your body while you are still alive, how can you see any other soul at its departure for another life?

Brahmin.—Venerable Sir, I still have reason to retain my view.

Thera.—What reason?

Brahmin.—Once, Venerable Sir, a felon was brought to me by my ministers. I ordered them first to weigh him then to strangle him with a string and afterwards to weigh him again. They did so. While he was alive he was light and supple, after his death he became stiffer and heavier. This too concerns my view.



LANKARAMAYA ANURADHAPURA

Thera.—Suppose, Sir, that you weigh an iron-ball when it is red-hot and again when it is cool. Tell me when will it be lighter and more plastic.

Brahmin.—Venerable Sir, when it is red-hot it will be lighter and more plastic.

Thera.—In the same way, Sir, this body when it has heat, vitality and consciousness is lighter and more supple than when it is in any other state. You have still no reason to deny the continuance of life after death.

Brahmin.—But still I cannot believe that it is possible.

Thera.—Have you any other reason for your disbelief?

Brahmin.—Yes, Venerable Sir, I have. Once when a criminal was caught and brought to me I ordered my men to kill him by stripping off his skin, flesh, and sinews, and even to separate the marrow from the bones. They did so. I watched intently for his soul to leave him but it was of no avail. But now that body had eyes and could not see, it had ears but could not hear, a nose but could not smell, a tongue but could not taste, a body but could not touch. This proves that the soul neither issues nor remains at death but is destroyed, and with it the possibility of future birth.

Thera.—Well Sir, I will tell you a parable. Once a trumpeter, taking with him his conch-shell trumpet, went into the country. In the middle of the village, having sounded it three times, he laid it on the ground and seated himself close by. The villagers who had never heard a trumpet before, came and asked what sound that was. He said it was the sound of the conch-shell trumpet. Then, standing the trumpet first on one end and then on the other end, turning it on this side and on that, they struck it and cried, 'speak Sir, trumpet! speak!!' The trumpeter watched their foolish efforts and at last he took it up and blew it thrice. Then they understood that it made sound only in conjunction with three other things, a man, his effort and

the air. In the same way this body in union with heat, vitality, and consciousness can walk and sit and talk. But without these three it can do nothing. The possibility of the continuance of life in other bodies does not seem to me to be disproven by your arguments.

Brahmin.—But still it seems to me, Venerable Sir, that this continuance is impossible.

Thera.—What other reason have you for your view?

Brahmin.—Once Venerable Sir, I had a certain felon flayed alive that I might see his soul pass out. But I did not see it when I had his skin, flesh, and nerves stripped off, his bones broken and their marrow extracted. But although he was now certainly dead still I had not seen his soul pass out of his body.

Thera.—Sir, I will tell you a parable. A fire-worshipper who had to go out on business asked his pupil, a little boy, to keep up the fire or to rekindle it if it should go out, and he showed him some sticks, a hatchet and the fire drill. Presently the fire went out. Wishing to rekindle it the boy took the hatchet and chopped at the fire-drill into very small pieces. At last even powdered them and scattered their dust in the wind, but he got no fire. Meanwhile the fire-worshipper returned and with great surprise saw what had happened. He told the boy that by this method he would never get fire and showed him how to make it. Like that foolish boy, Sir, you are searching for future in vain by means of wrong views which can only bring you suffering and ruin.

Brahmin.—Venerable Sir, it is very difficult for me to change my views for the king and all the great men of the country know that I do not believe in a future life. If I abandon my opinion they will despise me and speak ill of me.

Thera.—If that is so, please listen to this story. Once the leader of a caravan of a thousand waggons, while travelling in the desert, being deceived by a demon,

threw away all his water. Before long he and all his companions perished in the desert. But another caravan-leader, travelling on the same road, avoided the trap of the demons, and, seeing all the precious stuffs belonging to the caravan that had come to grief, left his own goods which were of little value, and took those instead. And so he continued on his way unharmed. • You too Sir, like the deluded leader are going astray with your followers and I fear that you will come to ruin. I ask you to abandon your false ideas.

Brahmin. -- It is impossible Venerable Sir, for the king and all the great men will despise me.

Thera. Well Sir, hear this story too. Once a swine-herd returning to his village saw a heap of dry dung and said to himself, 'I will take this to feed my pigs.' So he tied it into a bundle in his cloak and carried it on his head. Before long a heavy rain began to fall. But he still continued, his load oozing and dripping all over his body. People railed and jeered at him. 'Fie, thou fool, to carry this dung on thy head besmearing thy body with muck.' But he replied, 'It is not I but you who are mad. This dung will feed my pigs.' Sir, you talk like this swine-herd. Discard your wrong views.

Brahmin. -- Venerable Sir, I dare not. I should belittle myself before the councillors.

Thera. -- Please listen again. Once two gamblers were playing dice. One of them noticed that his rival swallowed every die that fell against him. Next time he came to play he brought with him poisoned dice as usual. His rival swallowed every adverse die. The other said to himself, 'He does not know they are poisoned. Swallow, fool, they will not do you good.' In our talk Sir, you are like this cheat. I must beg you to abandon your false views.

Brahmin. -- It is easy for you to ask, but the people will laugh at me.

Thera. -- Two friends once set out to improve their fortune. First they came to a village where they saw a pile of hemp thrown away. This they tied into two bundles, and took with them. After some time they came upon a heap of hempen thread. The first man threw away his hemp and took instead a load of thread. But the other said, 'I have brought this load of hemp from a long distance and I cannot throw it away.' So he continued with the same load. In another village they found a pile of hempen cloth, for which the first man exchanged his thread. But the second man refused to part with his first load of hemp. In other villages first flax, then linen-thread, and linen cloth, then iron, copper, tin, silver, and finally gold. In every case the first man had made a change for the better and at last he carried a load of gold. But the other, more and more unwilling to throw away his hemp as he carried it farther and farther, had kept it to the end. At length they arrived at their village. The first who brought a load of gold was eagerly welcomed and made gifts to his friends and relatives. But the second who brought only hemp could please no one and was discontented with himself. And you Sir, in refusing to reject the wrong views which you have cherished so long, are you not like that foolish traveller who would not exchange his first burden for a better? Be not so foolish, but discard these wrong views.

Brahmin. -- Venerable Sir, I was convinced by your first parable. But in order to enjoy more of your resourceful wit I pretended still to oppose you. Excellent Venerable Sir! Marvellous, Venerable Sir! Just as one sets up a vessel which has been overturned, so you have established the truth. Convinced by all that you have said, I discard here and now my wrong views and resolved henceforth to follow the Buddha, the Dhamma, and the Sangha.

TOLERATION

By Sheo Narain

NO more sword of fire is carried anywhere to spread a religion. No longer are libraries burnt as repositories of pernicious literature. No more are temples destroyed as homes of idols. No more are idols smashed to pieces by the hammer of an iconoclast. Art does not suffer now at the hands of vandals. No more is science thwarted as an enemy of religion. No bookseller is punished for sale of works on freethought. No more are the remains of a translator of a revealed book exhumed to be burnt to deprive him of the advantage of rising on the day of judgment.

Bloody wars between various sects of Christianity are things of the past. No inquisitions are any longer to be heard of. Blasphemy laws are dead letters. No longer we see Sunnis and Shias flying at each others throats. Persians do not believe they had ever quarrelled with Indo-Aryans in their original home. People refuse to believe that there was any forcible conversions in Malabar, it astounds all to hear that in the present age there can be any such aberrations.

It is said that an age of toleration has set in, that after a long struggle liberty of conscience has been established. Religion is not now imposed or forced on people, it is preached persuasively. The fact is that allurements of improvement of status are chiefly restored to in modern days quite apart from the intrinsic worths of religions.

Why this change of attitude in men? Power to coerce people to embrace a religion exists, but the will is against the exercise of the power. There are certain theories to account for this change. One is that evolution in religious thought has brought about a better sense, another that experience has shown the utter futility of

religious persecution, a third that persecution itself has recoiled on the persecutors as the adage goes "blood of martyrs is the seed of the Church" a fourth that tyranny in religion is not practicable now that the victims are strong enough to resist it.

The following view is worthy of our consideration:—"The toleration of present day is therefore largely conditioned by an implicit scepticism which is potentially explicit. For example if the mass of men today were to be persuaded that the claim of the Catholic Church was valid an era of persecution will again set in because there will be a resurrection of the conviction that the good life could not exist independently of the Theistic religion. Hence the whole history of toleration indicates a certain continuous tendency, to doubt as to the claims of revealed religion and toleration depends if not on the contrivance of this tendency, at least on their being no retrogression."

There is a religion called Buddhism in which toleration has invariably been practised, it is its very soul and essence. Never has a drop of blood been shed in its propagation though millions accepted it. Far from persecuting others, it has been the victim. Country after country professing it was converted to another faith it is banished from its own home. History gives us the information that monks of this faith were murdered, numerous temples, monasteries and statues were ruthlessly annihilated. Some wonderful works of Architectural beauty were razed to the ground. All this has been suffered with marvellous equanimity. Not even the little finger was ever lifted to resent or retaliate. The aggressors ceased to make further efforts to eradicate it. Patient suffering proved to

be its vitality. It is emerging again with a glory having survived the catastrophies it has suffered. The spade is demonstrating its grandeur and smallest fragments of broken temples and statues are now preserved with jealous care in some places even by the very descendants of the iconoclasts. Its tenets are finding expositors, expounders translators, and preachers all over the world. The once supposed crushable object has proved to be a mighty atom. The nobility of this religion is being appreciated by the present day men of light and learning. Its agreement with eternal truths, the support it is receiving from Science vouchsafe its triumph in future. Dogmas and superstitions are sure to melt away before its irresistible force.

Darkness may conceal light for some time, but it cannot extinguish it, it is the light that dispels darkness.

A study of comparative religions is most

welcome. It is the contrast and comparison in which works of different religions are put to test.

Speaking of nearer home, we know Vedic religion is asserting itself after the changes it has undergone. Modern Hinduism is seriously taking stock of its Assets. Beliefs in so called revealed books are not so firm as they used to be in times gone by. Modern Hinduism chastened by experience and assimilating a good deal of the tenets of Buddhism requires a little more change in its angle of vision and it will perceive the affinity of thought. It is possible if not probable if the words Buddhist and Hindu come to be regarded at no distant future as synonymous terms. Signs are not wanting. Neither of these religions ever hated people of other religions; they feel now and as they have felt always for those whom they regard to be on a wrong track.

LORD BUDDHA

O royal parent of the Saviour born
 By whom the meek and godly world are led ?
 O an empyrean cause, a hallowed head
 To guide the poor, the sad and the tormented ?
 Oh ! He like molten sun is stately shone
 In whose sight fiend of darkness, lust is fled ;
 Yet to His humble state ! — open His head
 An aureole gold — Narayana — crown is worn.
 O Peace ! the good are blest by glory Thine ;
 The vicious, bent like reed ; and felon, dove ;
 The woe and palace, June and town bear sign
 One infinite life and spotless love.
 Beneath Thy lotus feet and looks divine
 Animating things below and things above

K. P. MENNON

The Nun

By Theophilus

THE rock rose abruptly out of the plain in the manner so typical of the limestones of Moulmein. A low vegetation clung to its summit and to its precipitous sides; but for the most part the cliffs were of an uncompromising barrenness, actually overhanging where they did not fall sheer. The walls, were reflected on the quiet waters of surrounding swamps where white egrets hunted for frogs and fish. You have to cross the swamps by a bridge of loose logs and planks before you reach the base of the rock, and just here there are hot springs through whose motionless waters gas bubbles rise sluggishly and burst on the surface. A heavy sulphurous smell hangs on the air, but what is most curious is that, though the spring is so hot that one can only just keep one's hand in it, it is occupied by scores of little fish who appear to live without discomfort in a cauldron where one would expect them to be boiled alive.

High up on the cliff, the mouth of the cave can be seen, screened by pagodas and balconies, and a few *frangipani* trees whose fragrant blooms, when they drop cascade down the steep face of the precipice. On the evening air the faint drone of voices—or rather of one voice—drifted down to us: and this, we were told, was the voice of the Nun.

It would be difficult to imagine a place more serenely calm, more inspiring, than this limestone crag in the midst of the plain. From the mouth of the cave, which is reached after a steep scramble, you look out over the flat country with its green fields and gleaming marshes, its clumps of trees and its homely villages—and all along the horizon are strung other limestone hills exactly like the one we are on. In all directions there are abrupt and jagged outlines—here a spreading range

lying across the countryside, there a pinnacle, solitary and all alone, rising like a finger from the paddy fields. They are the wreck, the skeleton, the bare and scattered bones of what was once a mighty limestone formation thousands of feet thick that overlay a great part of eastern and southern Burma, extending also far down the Malay Peninsula where the same weird formations appear in Kinta. To-day little is left, and water-drips are still at work hollowing out the vast caverns with which the rock is honeycombed, undermining, eating away, with that remorseless patience that is measured by centuries and millenniums.

On the Ataran River, east of Moulmein, there are hills several hundred feet high which are only forty feet broad at their base. Similar phenomena are seen in Perak: and in Kinta one of these hills toppled over a few years ago. The air shock was sufficient to decapitate all the palm trees in the neighbourhood. It was as if a giant had swept his sword across them.

On a wooden platform in the mouth of the cave lived the Nun. She is a little, old woman with quick eyes and a cheerful manner. Her countenance is not unhappy: yet, surely, tragedy must lurk here in the background. What—but the death of a lover, the loss of a child, or some other irreparable calamity could drive a Burmese woman away from the haunts of men to seek refuge here in the sombre gloom of a cave, with no company but that of an aged hermit—and he, evidently, not too companionable? He seemed to hold himself aloof from the Nun. He talked—when he spoke at all—through her and over her, though her speech was interwoven with his, and it seemed to me that she bore with composure those obvious slights. When

he ignored her she turned patiently to the pagodas and Buddhas in which she took special interest, asking us to contribute a coin or two to their adornment. When we had complied she rang a gong, and poured forth a conversational benediction.

The old hermit was an austere creature dressed in the chocolate-brown robe of his order. What brings men to this painful mode of life? Well—it is idle to speculate. Behind their rigid faces too, one may sometimes read tragedy, poignant and human—a girl perhaps of long, long ago—who knows? In any case certain phases of civilization have ever produced the hermit, the prophet, the monk and the anchorite—men who find happiness in desert, cave and cell, the same men who, at a different stage of enlightenment may discover the same “peace that passeth understanding” in books, or in chemistry, in medicine or in social service.

But the Nun? Did not the brown robe and short hair exaggerate her age? So dressed, she might be anything: but at any rate she could not be accused of reticence. Indeed, before we had explored the depths of the cave, and admired the images that stand there in rows along the gloomy walls, and before we had returned to the wooden platform where the hermit lay on his elbow gazing out across the country, the Nun had discovered everything about us that was worth discovering. With quick, penetrating questions she disclosed our ages, incomes and occupations: but it is only fair to admit that she was entirely frank about herself. “Oh, I am forty-two,” she announced. “Yes, I am married of course. I have eight grown sons.” And she sighed over the needle with which she was stitching some clerical looking cloth.

“How long have you been here?” I asked.

“Six months.”

“It seems longer,” said the old hermit drily. It was one of his few contributions to the conversation—“It seems longer.”

“Six months,” repeated the Nun with decision. “They talked and talked and talked. I couldn’t bear the chatter. So I came away.”

“But the children?” I said.

“Oh, they are grown up. One is a Pleader. He talks worst of all.”

“But will you not return to your husband?”

“Not yet,” replied the Nun—and a smothered gasp broke from the hermit.

We began to depart, a few members of the party starting the descent, with the Nun showing them the easiest way. I was the last to go, and said a word of farewell to the old hermit as I rose. Rising from his elbow to a sitting position he clutched my sleeve and whispered. “You are of the *Utsoga Min*? (Government Official). Take her away. Send her away.”

“But,” I cried astonished, “how can I? I have no power over her.”

“Send her away, send her away,” he moaned. “She says six months. *Thekin* she has been here forty-seven and a half days, and it seems eternity. She has never ceased talking day or night.”

“Well,” I said, “I will speak to her husband. I understand he lives in Thatoon.”

The hermit made a hopeless gesture. “No use, no use,” he said. “Her husband—her children—even the Pleader—they never get a word in edgeways. I know for a fact that they contemplated gagging her when, in an evil hour for me, she suddenly took it into her empty head to become a *Bikkhuni*.”

“You think they would not welcome her back?”

“*Thekin*, they supply all her needs here to make her stay. Listen”—from the foot of the ascent there floated up the valuable cackle of the Nun.

“I must go,” I said hurriedly. “Oh, Holy man, live in peace.” And there came into the old fellow’s eyes the wickedest look I ever saw in a hermit.

Rock Temples of Ellora

—By G. Venkatachalam—

IT'S impossible that human mind could have conceived and human hands could have executed this temple; it must be the work of the Gods," exclaimed my friend, a young girl undergraduate from Sweden, standing before the temple of Kailas at Ellora. "That's what our traditions say," I rejoined coolly, "they go further and assert that it was raised by Viswakarma, the Divine Architect, in a single night but left unfinished as the day dawned." We both laughed, but understood each other. The modern University trained and sceptically brought up girl from the West and the ignorant, superstitious Hindu worshipper, both react in an almost identical manner before this amazing achievement of Indian art. Both echo the super-human nature of the effort and accomplishment embodied in that magnificent creation.

There is nothing like it in all India; so amazing, so awe-inspiring, so bewildering and so over-powering is this temple of Kailas. Ajanta, its only rival in glory and grandeur, is more magnificently situated and possesses beautiful fresco paintings, but it hasn't the colossal nature and the Himalayan magnitude of Ellora. Ajanta is also rich in sculptures but not to the extent and variety as here. Ajanta is purely Buddhistic, while Ellora is Jain, Hindu and Buddhistic. The crowning glory of Ellora is Kailas, a transcription in stone of a vision of the Abode of Mahadev.

Like Ajanta, Ellora lies in the north of the Nizam's dominions; in fact they lie between a distance of about fifty miles as a crow flies. Well-made roads connect the caves with the towns of Daulatabad (a distance of seven miles) and Aurangabad (13 miles), which is the headquarters of one of the important districts in the Nizam's territory. The State maintains a good

'Travellers' Bungalow and a Guest House for visitors, which are situated on the crest of the hillock overlooking the valley below. A fine metalled road from Aurangabad skirts through the Fort of Daulatabad and after making a slight ascent over a ghat road, takes a descent to the valley and enters the face of the caves right in the middle where Kailas stands. From one end of the caves to the other, north to south, a smooth well-preserved road runs to a distance of about a mile and a half. The extreme right scarp in the south contains the oldest Buddhist caves and the extreme left in the north contains the Jain caves, while below the brow of the cliff in between these two are the Hindu rock-cut temples.

There are twelve caves in the Buddhist series, seventeen in the Brahminical, excluding several smaller ones, and five in the Jain group at the extreme north end. Ajanta is the handiwork of both nature and man. The river Beghora there has furrowed the deep ravine into a horse-shoe curve in front of the caves and made them look a magnificent natural amphitheatre. Here, in Ellora, the caves are excavated in the face of a low-running hill from north to south, which throws out small spurs at either end. There is not the serenity, solemnity and supernal quietness of Ajanta here, the surroundings are plain and tiresome. The rainy season makes the place beautiful and cheerful with waterfalls, tiny cascades and running rivulets. But the marvel of the art of the sculptor and architect makes one transfixed and to forget the surroundings.

Over half the number of the caves in Ellora contains striking pieces of sculptures, and forms, perhaps, one of the finest sculptural galleries in the world. The cave No. 12, in the Buddhistic series and cave No. 15 in the Hindu group are marvellous gal-

series of sculptor's art, perhaps the most unique in the world. They are two and three-storied structures, all carved out of living rock, with halls of many pillars and ornate capitals and with innumerable statues of the Buddha and the gods of Hindu mythology. The third storey in cave No. 12 is a remarkable portrait gallery of statues, all arranged in perfect order and properly lit by natural light as if they are on an exhibition. There are 98 statues and 18 pillars in that storey alone, not to talk of the sculptured friezes and chastly chiselled porches and entrances. The treatment of the leaves of the Bo-tree under which are seen seven Buddhas, the figure of a deer lying down near one of them, all are done in a masterly manner characteristic of a great art. The flying figures, the conventionally treated swans and lions, the four figures seated round the Buddhas, the picture of a girl offering flowers in the cave No. 11, represent a high order of Indian sculpture. Cave No. 2 is a Chaitya of 12 pillars with carved figures all round and a finely designed entrance; cave No. 3 is a big hall with 24 pillars with round big capitals; caves Nos. 6, 7, 8 and 10 contain niches

with figures, stone-carvings of lions, elephants, flying asparas and seated Buddhas.

From cave No. 11 begins the Hindu group, which rival and even excel in beauty, skill and workmanship the foregoing caves of the Buddhist group. These Shivante caves are rich in images of gods and goddesses of the Hindu pantheon, (illustrations of mythical legends and puranic stories), gigantic images of Shiva, Vishnu, Parvati, Lakshmi, all powerfully sculptured. For sheer power, strength, rhythm and movement, there are few works of sculptural art in the world to equal them. Western scholars see merely horror in them and consider them as works of a diseased imagination and terror-stricken mind. To the Hindu mind, however, they represent veritable cosmic truths, and it is no good shutting one's eyes to those facts. A figure of Lakshminarayan, in cave No. 14, is a masterpiece of sculptural art, worthy to be ranked with that far-famed figure of Trimurti in the Elephanta caves. The cave No. 15 in this group is complementary to the cave No. 12 in the Buddhist series; both contain galleries of beautifully carved statues arranged in proper light as if on show.



FOREIGN NEWS *India and Far East***Buddhist Society For Melbourne
To be Started Shortly**

MELBOURNE

A SOCIETY, for the study of Buddhism and allied thought, is shortly to be started in Melbourne. Mr. Leonard A. Bullen, of Miller House, 359, Little Collins Street, the pioneer of the movement, has issued a circular letter to the Press and Buddhist societies throughout the world asking for suggestions and other advice on the project.

AT PRESENT there is no Society of the nature contemplated by Mr. Bullen in Melbourne, and the sooner one is started the better for the hundreds of men and women who are dissatisfied with the religion of Christ.

**China Preparing
Her Troops**

SHANGHAI

CHINA is drilling vast numbers of fresh troops, according to a foreign observer in the interior, who declares that the entire male population of Hunan, Kwangsi and Kweichow provinces seems to be receiving military training. Every town and village are enthusiastically learning the use of firearms.

Munitions appear to be plentiful, thousands of cases of rifles and other arms being taken to remote depots in the hills.

There is evidence everywhere of planned activity. New airfields are being levelled, roads constructed, steel bridges built and railways extended.

**Buddhism In America
Progress In 1937**

SAN FRANCISCO

THE Western Women's Buddhist Bureau and the East West Buddhist Welfare Mission, under the direct supervision of Mrs. Miriam Salanave, are doing everything possible on their part to propagate

the Dhamma of the Buddha in America. During the year 1937 they were able to launch a mid-western branch of their mission in Minneapolis and also to reorganize the Buddhist Extension Service.

The Mission 1938 plans have several objectives. They are Greater effort in behalf of Peace, definite work in behalf of Youth, and the promotion of organised welfare work.

**New Buddhist Journal
For Singapore**

SINGAPORE

A BAND of Buddhist Young Men—

**To Revive Buddhism in Korea
Ways and Means to be Suggested**

A MASS meeting of Buddhists in Chosen (Korea) will be held in Seoul for three days about September to decide ways and means to revive Buddhism in Chosen and what should be done to propagate Buddhism among Koreans. Lectures on Buddhism by eminent priests and scholars will be given to the general public.

IT is expected that many delegates will attend the meeting from Japan.

Chinese and Malays—is making arrangements to start an English Buddhist journal in Singapore. Financial support for the new venture, it is understood, has been promised by some rich business men of the town. It is intended to use the journals to propagate both the Theravada and Mahayana doctrines.

**Electric One
Piece Suit**

LONDON

AN electrically heated single garment will be the only thing that man in the future will wear, according to Mr. John Woods, of London.

Speaking on "Clothes and the Man" at the Bradford Ladies' Luncheon Club, he said that the heat of the one-piece "suit" would be controlled by a switch for ordinary warmth, heat, and "refrigeration."

It might be necessary to carry an accumulator in the pocket, but at home in public buildings the wearers would be able to plug in to power switches.

When it became possible to transmit heat by wireless people would walk about with receiving sets in their heads.

The only difficulty he could foresee was what to do with men's knees!

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LOCAL ACTIVITIES.....Colombo and Outstation

Ramanya Nikaya's Lead in Reform of The Sangha

PRACTICAL steps were formulated for the reform of the Ramanya Sect of Buddhist monks in the schemes adopted at the conference held on April 24th at the Dharma Kutta Pirivena, Paliyagala, presided over by Mr. D. S. Senanayake, President of the Ramanya Nikaya Araksaka Sabha.

LARGE crowds assembled from the outlying districts extended a cordial welcome to the delegates of monks who arrived from different parts of the Island, as well as to the many well-wishers who had come in large numbers to participate in the conference.

THE entire route from the turn to the temple from the Galle Road had been decorated and three elaborate pandals spanned the route.

PROCEEDINGS commenced with an inaugural address by Koratota Indrasena, Nayake Thero, who was appointed Chairman pro-tem. He dwelt at length on the various steps taken so far and the purpose for which they had all met that morning.

Mr. P. H. de Silva, Secretary of the Lanka Ramanya Nikaya Araksaka Sabha, read the proceedings of the meeting held in Colombo, at which rules and regulations for the guidance of the Sangha Sabha had been formulated. After a discussion the rules were accepted with minor amendments.

The Ven'ble Kodagoda Upasena, Maha Thero of Walapola Temple, Panadura, was unanimously appointed Chief High Priest of the Ramanya Sect unanimously by the various delegates of monks sent by the voters of the 20 divisions into which Ceylon had been divided.

Matale Dhammasiri Maha Thero was unanimously appointed Adikaran Nayake (Chief Justice) of the Ramanya Nikaya.

Various Committees consisting of 20 priests in each were formed as follows :

- (1) Executive Committee.
- (2) Representative (Disapala) Committee.
- (3) Judicial Committee.
- (4) Education Committee.
- (5) Committee for Vinaya Administration.

Letters of appointment signed by Koratota Indrasara Maha Thero as President of the Sangha Sabha and Mr. D. S. Senanayake as President of the Araksaka Sabha were awarded to the Chief High Priest who was duly appointed.

Sir D. B. Jayatilaka, in addressing the gathering next said that he was delighted to see such a large gathering of monks and laymen at the conference. He was still more delighted at the two appointments made as he knew the two monks for a considerable length of time and they highly deserved their appointments made. He could assure them that the confidence placed in them would never be misplaced confidence.

Today in Ceylon, he continued, there were three chief Nikayas. Although these went by different names they were all one Nikaya—Buddha Nikaya. It was gratifying to see that the reform of the Sangha had been undertaken by such a powerful and representative body of Dayakayas and he had not the slightest doubt that this powerful body, with the assistance of the Sangha Sabha, would bring about the necessary reforms.

He hoped that the other Sects would follow the lead taken by the Ramanya Nikaya.

Mr. H. B. Kirimettiyaye, speaking next, traced the history of Buddhism from the ancient times to the present day, and exhorted the monks to live up to the traditions of the religion.

(Contd. on page 257)

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LOCAL ACTIVITIES.....Colombo and Outstation

(Contd. from page 256)

Mr. D. S. Senanayake next expressed his satisfaction at the steps taken that day for the reform of the Sangha. He said that their weakness up to that date was the lack of co-operation the monks extended to the Dayakayas and that weakness had been removed that day. He was positive that their aspirations for the reform of the Sangha would succeed. In their Chief, the Ven'ble Kodagoda Upasema, they had found an ideal chief.

He expressed his thanks to the Dayakayas for the immense labour spent by them to make the conference a success. He appealed to the monks to live up to the standard expected of them as the laymen always looked up to them for guidance.

Burma Honour For Ceylon Monk

A COMMUNICATION signed by the Rev. Thang Maung Maung Zin, Private Secretary to Maha Sangharaja of Mandalay, Burma, has been received by the Rev. Mahalankara Maha Thero of Koralawella, Moratuwa to the effect that the title of "Maharajako Upa-Sangharaja" has been conferred on him.

The Rev. Mahalankara Maha Thero is the author of several poems, and is an eminent Oriental scholar.

"Charter" For Ancient Monuments Terms of Proposed Ordinance

THE new Antiquities Ordinance, it is understood, will make adequate provision for the protection of valuable ancient monuments in the possession of private owners or associations.

MANY of the immovable antiquities of this class, it is pointed out, are of greater archaeological and educational value than any movable antiquities so far discovered in Ceylon.

THE existing Ordinance provides adequate protection for the preservation of movable antiquities, the control of excavations and export of antiquities rather than the protection of large immovable antiquities, such as historical buildings and rock-cut monuments, particularly those owned by private parties or bodies and over which the Archaeological Department has no control.

IN the proposed Ordinance all objects of archaeological and historical interest, both big and small, movable or immovable, will be classified together as "antiquities."

Tooth Relic Locked Away Again Record Crowds at Maligawa

A RECORD crowd of 50,000 pilgrims passed through the Dalada Maligawa gates on April 25th, which was the last day of the exposition of the Tooth Relic.

When the exposition was over at 6.15 p.m. nearly four thousand were left outside and had no chance of seeing the Relic.

A posse of seventy police had a difficult task in keeping order.

Amid scenes of great religious fervour the Sacred Relic with due pomp and ceremonial was placed in the seven caskets of gold, emerald and precious stones by Mr. T. B. Ratwatte, the Diyawadana Nilame. The Rev. Palanunc, Mahanayake of Asgiriya, gave *pamsil* and the attendant priest did homage to the Sacred Relic before the multitude, which overflowed from the hall down the stairways and into long queues below the shrine room.

After the Thevayar ceremony, or Puja, the temple drums beat, the conch shell was blown and the curtain was wrung down on a memorable exposition lasting several days.

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